

# Federal Council BULLETIN

Vol. XIII, No. 4



April, 1930

## What Religion Can Do in Public Affairs

By W. RUSSELL BOWIE



## The Meaning of Pentecost

By CHARLES L. GOODELL



## Home Missions Face the Future

By WILLIAM R. KING



## Religion and Unemployment

By JAMES MYERS



*A Journal of Interchurch Cooperation*



# Coming Events

CONFERENCE OF PROMOTIONAL SECRETARIES Philadelphia, Pa. ....	April 10, 11
UNITED STEWARDSHIP COUNCIL Philadelphia, Pa. ....	April 11, 12
RELIGIOUS EDUCATION ASSOCIATION Cleveland, Ohio .....	April 23-25
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y. ....	April 25
NATIONAL CONVENTION, Y. W. C. A. Detroit, Mich. ....	April 25-May 1
EDITORIAL COUNCIL OF THE RELIGIOUS PRESS Washington, D. C. ....	April 29-30
COLORED METHODIST EPISCOPAL CHURCH Louisville, Ky. ....	May 7—
GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH Dallas, Texas .....	May 7—
CHURCH AND DRAMA LEAGUE New York, N. Y. ....	May 7, 8, 9
COMMUNITY CHURCH WORKERS Park Ridge, Ill. ....	May 13-15
SOUTHERN BAPTIST CONVENTION New Orleans, La. ....	May 14
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. Charlottesville, Va. ....	May 22—
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y. ....	May 23
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH Des Moines, Iowa .....	May 28—
NORTHERN BAPTIST CONVENTION Cleveland, Ohio .....	May 28-June 2
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. A. Cincinnati, Ohio .....	May 29—
GENERAL SYNOD, REFORMED CHURCH IN AMERICA Asbury Park, N. J. ....	June 5-10
NATIONAL CONFERENCE OF SOCIAL WORK Boston, Mass. ....	June 6-14
AFRICAN METHODIST EPISCOPAL ZION CHURCH New York, N. Y. ....	June 11-15
PROVINCIAL SYNOD, NORTHERN PROVINCE, MORAVIAN CHURCH Bethlehem, Pa. ....	June 12—
ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES Chicago, Ill. ....	June 16-20
WORLD'S COMMITTEE, YOUNG WOMEN'S CHRISTIAN ASSOCIATION Geneva, Switzerland .....	June 17-24
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION Toronto, Canada .....	June 23-29
WORLD'S CHRISTIAN ENDEAVOR CONVENTION Berlin, Germany .....	August 5-10
NATIONAL BAPTIST CONVENTION Chicago, Ill. ....	August 14-25
GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCH Salem, W. Va. ....	August 19-24
EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION Elmhurst, Ill. ....	August 24-27
UNITED LUTHERAN CHURCH Milwaukee, Wis. ....	October 7-15
GENERAL CONFERENCE, EVANGELICAL CHURCH Milwaukee, Wis. ....	October 9
INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST Washington, D. C. ....	October 14-19
WORLD CONVENTION, DISCIPLES OF CHRIST Washington, D. C. ....	October 19-23
NORTH AMERICAN HOME MISSIONS CONGRESS Washington, D. C. ....	November 30-December 5

# Table of Contents

VOL. XIII

APRIL, 1930

NO. 4

EDITORIALS ..... I-6

## ARTICLES

What Religion Can Do in Public Affairs, by W. Russell Bowie .....	7
The Meaning of Pentecost, by Charles L. Goodell .....	9
Home Missions Face the Future, by Wil- liam R. King .....	10
Religion and Unemployment, by James Myers .....	12
How the Puritans Anticipated Christian Cooperation, by Edward Tallmadge Root .....	13
Facing the Unemployment Situation.....	14
The Churches Look at the City.....	17
Plans for the Observance of Pentecost Period .....	18
Churches Urge Real Naval Reduction....	19
Research Study of Injunctions in Labor Disputes .....	19
Churches Study Peace Problem.....	20
American Christians of Japanese Parent- age in California.....	22

## DEPARTMENTS

Glimpses of Interdenominational Life...	26
Among the Best New Books.....	30

## Federal Council Bulletin

*Issued Monthly, except July and August, by The  
Federal Council of the Churches of Christ  
in America*

105 East 22d Street  
New York

*Subscription Price, One Dollar a Year*

SAMUEL MCCREA CAVERT, *Editor*

AENID A. SANBORN

WALTER W. VAN KIRK

*Associate Editors*

*Contributing Editors:*

Other Secretaries of the Federal Council of  
Churches, as follows:

CHARLES S. MACFARLAND	
JOHN M. MOORE	BENJAMIN S. WINCHESTER
CHARLES L. GOODELL	BENSON Y. LANDIS
WORTH M. TIPPY	JAMES MYERS
SIDNEY L. GULICK	JEANETTE W. EMRICH
F. ERNEST JOHNSON	EVERETT CLINCHY
GEORGE E. HAYNES	KATHERINE GARDNER
WILLIAM R. KING	FLORENCE E. QUINLAN
(Home Missions Council)	(Council of Women for Home Missions)

Entered as second-class matter, September 13, 1928, at  
the Post Office at New York, N. Y., under the Act of  
March 3, 1879.

Acceptance for mailing at special rate of postage  
provided for in Section 1103, Act of October 3, 1927,  
Authorized July 3, 1918.



# FEDERAL COUNCIL BULLETIN

*A Journal of Religious Cooperation and Interchurch Activities*

*Issued Monthly, except July and August, by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22d Street, New York

*Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."*

VOL. XIII, No. 4

APRIL, 1930

## THE EDITORIAL OUTLOOK

### *A Prayer for the Persecuted*

**O** GOD the Eternal, the Father of all peoples and the fountain of all faith, by whose breath we live and by whose inspiration we have enlightenment; we beseech Thee for our troubled and tormented brethren in Russia, whose churches and synagogues are thrown down, and who are harassed and persecuted for their religious faith. Grant them grace to stand steadfast, inward sustaining to endure, and courage to face the ordeal by which Thou wouldst purify the Church of bigotry, blindness and all that is unholy, and bring its blessing to the service of human need and its light to those who sit in darkness. Give us grace, O Lord, to pray for those who persecute Thy people, who despitefully use Thy Church, who tear down its temples and its traditions; that they may be healed of their spirit of hatred and bitter revolt and brought to a better mind; in the name of Him who is the Savior of all mankind, and who in His death forgave His enemies and tormenters, even Jesus Christ our Lord, to whom be glory in the Church militant and the Church triumphant, world without end. Amen.

JOSEPH FORT NEWTON

### *A Unique Ally of Evangelism and Missions*

**T**HE inner genius of the Federal Council of Churches cannot be adequately set forth in terms of modern social and international responsibilities; to get to the heart of its life it is necessary to show how it is related to the perennial tasks of Christian evangelism and missions. That the churches have in the Federal Council an indispensable asset for their basic evangelistic function both at home and abroad is by all odds the most important thing that can be said about it.

Part of the federated program is recognized at once as a direct reinforcement of all constructive evangelism. The Council brings together the leaders in the various denominational departments of evangelism to learn from each other's experience and formulate common plans; assembles the pastors of community after community to work unitedly for recruiting the membership of all the churches; and provides a gifted and inspiring leader for such co-operative efforts.

In some quarters, however, there seems to be an impression that only a small fraction of the federated program has any positive relation to evangelism. Such an impres-



sion rests on a misunderstanding. If by the word "evangelistic" we are to mean (as surely we should) that which brings the Christian message vitally before the hearts and consciences of men, the entire work of the Federal Council is rightly to be conceived in evangelistic terms.

Is it not a great evangelistic asset when the Council makes it possible to proclaim Christian truth through channels, like the radio, to which no single denomination can hope to have large access? Because it stands clearly for the great common interest of the churches the Council is able to secure the use of an extensive network of broadcasting stations reaching from coast to coast. For three hours on every Sunday afternoon there are inspiring religious messages which are heard by hundreds of thousands whose ear the regular pulpit could not reach. Every Thursday evening there is a service of song and on each weekday a brief period of morning worship brings many homes back to the observance of the family altar.

The Council is further to be recognized as a great evangelistic asset because it brings the Church into closer contact with important groups which otherwise would feel the Church had little or no concern for them. Through a sympathetic interest in the struggle of the great masses of the working people for a better life, much has been done to prevent that alienation between the Church and organized labor which has been an unhappy characteristic of many European countries. This may turn out to be one of the greatest influences in making millions of workers responsive to the ultimate appeal of the Christian Church. If in the Russian Church of the past there had been a Christian movement that was actively concerned with the welfare of the toiling masses, would we today have to witness there an intense anti-religious crusade?

To the missionary movement also the Council's work is a contribution of crucial value. If there was any doubt on this point

before the Jerusalem meeting of the International Missionary Council, surely there can be none afterward. For the issues that were considered at Jerusalem as of vital consequence to the extension of the Christian Gospel around the world were the very issues — racial, economic, international — with which the Federal Council is dealing at home. The outlook of the Jerusalem meeting was summed up by Stanley Jones of India when he said that if the Gospel is to go much *further* it must go much *deeper*. The whole program of the Federal Council in these new social fields is just an effort to make the Gospel go more deeply into all ranges of human life.

The impression that this means in some way the substitution of a "social gospel" for the old Gospel of one's personal relationship to God is a grave mistake. As Bishop Temple (now Archbishop of York) pointed out at Jerusalem, the present effort of the Church to deal with social tasks is rightly conceived as a missionary attempt to claim an ever-enlarging dominion for Jesus Christ. It is an undertaking to win new areas for His lordship, not in geographical realms alone, but in every realm of human relations. And the claim of universality for Christ will in the last analysis have to be fought out mainly on this battle front.

That is the one great reason why the Federal Council is interested in social problems. In dealing with them it is thus always a silent partner of the missionary. When the Council opposes discrimination against the Japanese in our immigration policy, it is giving urgently needed help to the missionary movement in Japan, where the ablest Christian leaders have said again and again that, unless our attitude can be modified, they will labor under crushing handicaps. To work against the opium traffic is to reinforce the missionary movement in China, which has long been under the reproach of being promoted by the same Western peoples as had fastened the un-Christian opium traffic on the Chinese. To



do something about forced labor in Africa is to aid the missionary movement in the Dark Continent, where the white man's religion appears under a heavy discount because those who hold it have exploited the black man for Western profit.

The direct bearing of the interracial program on missions was pointedly brought home to the Editor some years ago in conversation with Rabindranath Tagore at his home in India. Asked for his views about Christian missions, Mr. Tagore took from his robe a clipping describing the lynching of two Negroes in the United States and asked, "Do you really think that so long as America has such racial prejudice it has any Christianity to export?" Who could have such an experience and not be acutely conscious for the rest of his life how lame and limping our missionary program will be unless our attitudes toward other races can be brought into larger accord with the spirit of the Christ whom we proclaim?

### *The Contribution of the Church to Industry*

THE CHURCH is forced to exert its influence on human relations in industry for the sake of its own spiritual work. Selfishness and conflicts in business tend to undo the work of religion. Men cannot live in an atmosphere of self-seeking, and frequently of injustice and resentment, during the week and recover on Sunday. The six days will be too much for the one day. If business is not consecrated to human life, like the Church and the school, it will tend to thrust religion to one side.

The Church is, or should be, fundamentally sympathetic to industry, although, of course, at the same time exercising critical judgment on all evils in our industrial system. The Church should be sympathetic because everything is dependent upon the real success of industry: livelihood, marriage, home-owning, beauty of home, op-

portunity for children, religious institutions, education, medical care, travel, security in old age. Every normal person has a joy in the self-expression and the associations of work. Management is a great adventure of the human spirit, calling out the utmost powers of the human mind. Most men, except those who are exploited or misplaced or overstrained, go to their work in the morning with pleasure and not like driven slaves. Granted the respite of days off and vacations, they get more pleasure out of work than idleness. They like the busy factory, the well-ordered store or office, the harvest field, the speeding truck or railway train.

All who are engaged in industry are workers with God, whether consciously or not. Raw materials and natural forces are His gift, as is the strength of man. Every factory, every business establishment, every office, is a spiritual place because human personalities are there, God is there, and spiritual forces are constantly operating. Men and women are thinking, feeling, loving, hating, rejoicing, suffering, planning, dreaming, all the while entering into co-operative production, living in a world either great or small, conscious of the Kingdom of God or oblivious to it. It is possible that even now God has made it so that spiritual life is developed more in man's work time than in his leisure hours.

The overshadowing evil in industry is the acquisitive spirit. By this is not meant that industry is wholly selfish, but that in spite of basic integrities and generous sympathies in those engaged therein, the dominating motive is to make money, and to make it quickly and in large amounts.

Now it is necessary for a business to show a profit in order to be secure, and this statement applies to the workers as well as the employers; but to put profit first is to betray society and to corrupt business itself. The desire to possess is not evil in itself, or God would not have given it such a place in human life; it becomes evil when it is put first. The disturbance which exists at



the present time in industry throughout the world is partly due to imperfect organization and management, but its deeper cause is the dominance of the desire for gain.

The great problem of religion is to give men in business a new heart—a new birth from God, like that by which a man enters the Kingdom of God. The acquisitive spirit must be subordinated to the motive of the more abundant life of humanity—the motive which inspired Jesus Christ and is the spirit of God. It is a tremendous task, but if religion cannot finally accomplish that, whatever else it can do will be of little consequence.

To a materialistic business mind such ideas are likely to seem idealistic and impracticable. Nothing shows more clearly how far we have to go. As a matter of fact they are not impracticable, but they do mean smaller fortunes and simpler living for the few who now live in luxury, and higher standards of living for the great majority. A rapidly expanding experience in America is demonstrating that the aim of economic plenty for the working people, when put into operation, releases goodwill, stimulates productive energy and creates a great new purchasing power by the masses. It also puts new meaning and happiness into living.

How can the Church undertake successfully to bring about such a great transformation? The answer is by intelligent teaching and by a new type of evangelism.

By a new type of evangelism we mean an evangelism which aims to persuade men to consecrate their industries to human welfare, to live simply, to become good shepherds after the type in the parable in the tenth chapter of St. John, and to develop their industries democratically. Evangelism has aimed too largely at church membership. It must now seek to give unselfish leaders to society. This is a work which is beyond human power working alone; it forces the Church back to a new consecration, to a great reliance upon God and to conscious fellowship with Him.

### *The Case Against the Liquor Traffic*

IN THE MIDST of the confusing welter of testimony submitted at the recent hearings before the House Judiciary Committee on the subject of prohibition, a few points should stand out in bold relief.

For utterly self-contradictory arguments the President of the Pennsylvania Railroad must surely be awarded the prize. While urging the repeal of the prohibitory laws, he at the same time explained that the railroad of which he is the head decreed complete "prohibition" for its employes even before legal prohibition came. But he seems to have overlooked the fact that in this motor age he himself and almost everyone else is often driving a car which, if not controlled with most cool and careful judgment, becomes a menace to the lives of others. We wish the railway head would explain why the prohibition of liquor is a good thing for those who drive engines and a bad thing for the vastly greater number who drive automobiles. At least he should ponder the comment of Dr. W. V. Bingham, Chairman of Secretary Hoover's Committee on Causes of Automobile Accidents:

"There is need of more definite and widespread public knowledge of the effect, upon the driver or pedestrian, of alcohol used in quantities far short of those which result in obvious intoxication, but which tend nevertheless to decrease motor control and may appreciably lessen the sense of responsibility."

As for those at the hearing who argued that some other solution of the liquor problem should be experimented with, and quoted an early utterance of Justice Taft to reinforce their opinion, it must have been highly disconcerting to be presented with later statements from the honored jurist explaining that, after prohibition had come, he changed his mind and came to the conclusion that prohibition is "the only way



that we have to work out the problem." "I really think," Mr. Taft also decided, "that it is possible, if we keep at it, to achieve a satisfactory result." Along with this must be set the testimony of the ex-Prime Minister of Ontario, who showed that the attempt at government "control" had resulted in an increase both in the consumption of liquor and in lawlessness.

As for the interest of the churches in the problem, the basis of their position was most cogently stated in a telegram from Bishop Francis J. McConnell, President of the Federal Council:

"The opposition of the Church to the liquor trade is founded on the nature of the Church and the nature of the traffic. They are incompatible. Anything that hurts the fundamental welfare of the child, the home or society, is a concern of the Church and no amount of sophistry will prevent the Church from stating its mind and conscience on the matter."

### *Into the "Upper Case"*

A RECENT EDITORIAL in the *New York Times* states that, at the request of Dr. Robert R. Moton of Tuskegee Institute, that paper in the future will capitalize the word Negro. In making this announcement the *Times* says: "Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them. . . . It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital 'N' becomes a tribute to millions who have risen from a low estate into 'the brotherhood of the races.'"

This statement is a heartening indication of a changed attitude which is slowly but

surely becoming more general and which is due to many different causes. The progress of the American Negro since emancipation, and especially during the last decade is, according to Lord Bryce, unparalleled by any other racial group in a similar length of time and is the principal reason for the changing point of view. The growing group of eminent Negro men and women proves that outstanding achievement among them is not a rare phenomenon, but may be expected in proportion as opportunity is accorded to the race as a whole. The cultural contributions of the Negro in American life, especially in music, art, and drama have opened the eyes of many white people and have been a potent means of creating respect and appreciation. The attitude of science is also partly responsible for the changing situation for, in spite of "Nordic superiority" die-hards, an increasing number of eminent scientists subscribe to the statement, "there is no superior race."

The work of interracial organizations, by bringing together leaders of the two racial groups for cooperative thought and action, has had a wide effect among church people, social workers and the general public. Scores of interracial committees working inconspicuously in local communities are gradually spreading a spirit of understanding that transcends the barriers of race and color.

### *Through the Eyes of Southern Editors*

IF ANY have been misled by such attacks as have lately been made by a textile bulletin upon the churches in general, and the Federal Council in particular, for their interest in great problems of human welfare, they will be reassured by the numerous appreciative editorials found recently in the daily press. As illustrative, we are happy to quote from three distinguished Southern newspapers:

Says the *Chattanooga* (Tenn.) *News*, under date of February 28:

"A voice is given to the Christian con-



science of America by the Federal Council of Churches of Christ.

"Playing a great part in molding public opinion, the Federal Council has never indulged in partisan politics. It hires no lobbyists. It maintains offices in some cities to foster its great social service and its promotion of goodwill in business and industry.

"The Federal Council of Churches is inspiring in some of its battles against provincial bigotry. In coordinating progressive and peaceful thought in America it is fulfilling a great mission, and the *News* wishes it continued progress and achievement."

As the *Lexington (Ky.) Leader*, February 9, sees the situation:

"The spirit of cooperation has been responsible for the creation of the Federal Council of Churches, an organization in which the great Christian bodies have found means of uniting in various forms of Christian work and through which little by little they are realizing their essential unity. It has been hotly attacked many times on various grounds. But those who have antagonized it have been representatives of two groups only. First, those members of Protestant denominations whose views are narrow and who are so wedded to certain doctrinal standards or points of view in the interpretation of the Bible that they oppose any movement toward union on the assumption that this means the surrender of their opinions, which in many cases are held in a spirit of partisanship and by reason of mental habits rather than as reasoned views and deeply spiritual and conscientious principles.

"In the second place, there are many who are against organized Christianity in any shape and against Christian truth because of pagan modes of thought and opposition to any movement which attacks pagan principles and practices. The opposition of such elements to the Council of Churches, and to the churches as separate units of the Christian army, indicates that evil knows its real antagonists. In spite of attacks, this

great body goes on its way, wisely and militantly led, guided by the combined wisdom of the churches and the Spirit of God, pleading for international peace and better world conditions, for the unity of believers, for the spread of charity and tolerance, for the growth of social service, for the acceptance of the authority of the Bible and the ethical teachings of Christ, and for the development of the spiritual life of the people and of the nations."

The *Nashville Tennessean*, on March 17, had this to say:

"Without passing upon the merits of the claim [in the Federal Council's research study] that the injunction process has been abused to the detriment of organized labor, we can nevertheless confess that it is a healthy sign when the churches of Jesus Christ seriously address themselves to the study of problems of social service. We are not of those who deny the right of the Church to interest itself in problems that vitally concern the welfare of our workers.

"The fact that the churches of Jesus Christ are more and more addressing themselves to social and economic problems does not mean that they have abdicated their high estate as evangelists of the Gospel of Jesus Christ. It is not, as is claimed in some quarters, proof that the Church is departing from its original mission. The Church can never bring the Kingdom of Christ to this world unless it does interest itself in the vital problems of life. While spiritual regeneration and final redemption are the ultimate objects of our churches, they cannot be indifferent to human needs and human welfare. The Savior went about doing good.

"While we are by no means persuaded that the suggestions made by the council of churches are altogether wise or would in the end prove less provocative of dangerous clashes, we cannot join those who uniformly decry every approach that the Church makes toward the solution of so-called worldly problems."



## What Religion Can Do in Public Affairs

By W. RUSSELL BOWIE

Rector, Grace Episcopal Church, New York\*

RELIGION IS NEEDED in our public affairs because, in the first place, it helps us to believe that life means something big enough for us to be in earnest about.

Public affairs, as well as private affairs, are worth bothering about only because they concern people. There is no sense in the farm question except as it concerns people who live on the farms. There is no sense in questions of crime and law-enforcement except as these concern people who have committed crime and people who must be protected from what the criminals do. There is no sense in peace societies and other propaganda against war except as, back of plans and paper programs, their thought is always of people who must be saved from destruction, into life.

But what are people? And what are they worth? Is a man nothing but a cleverly developed animal? Is he merely an accidental outcome of a few chemicals, a little phosphorus and lime and salts and water which in their several parts might be bought for a dollar or so? Is he the poor fish and hopeless fool which some of our mordant present-day writers consider all the world to be—except themselves? Is he the “Boobus Americanus” and the great lout generally who is presented to us by H. L. Mencken and his kind? Or is a man something more than these cheapening estimates would have us believe? Is there in him the dignity of a divine lineage, and is he understood truly only when he is thought of as a son of the Most High God?

I submit that it makes a difference which of these attitudes we adopt. There is no motive for creative effort in the one: there is infinite motive in the other. The movements for human betterment which have starred the history of this past century would never have been launched if all men had had the sneering estimate of human value which some affect today. American history would indeed have been “An American Tragedy” if we had had no higher interpreters to listen to than Theodore Dreiser. Would the pessimism, sometimes flippant and sometimes bitter, which has been the fashion in contemporary literature, ever have inspired the crusades which gradually have humanized industry, taken women and children out of coal mines, reformed the hideous cruelties of the old insane asylums and the prisons, created the juvenile courts and built the thousand other institutions by which the possibilities of the weakest and the lowest have been given their chance to grow? To ask the question is to see the answer. Imagine the great lovers

and servants of mankind created by the smart sneers of the despisers! Imagine William Wilberforce and Lord Shaftesbury, imagine Washington at Valley Forge and Lee at Appomattox and Lexington, and Woodrow Wilson giving his very life on behalf of his vision of world cooperation, if instead of the Bible, the *American Mercury* had been the only thing they knew!

You cannot long work for man nor put any heart into human service, unless you believe in the greatness of humanity—not its present greatness, but its potential greatness, because it is seen as illumined by its relationship to God. The power to begin and to continue the practical helpfulness which this world needs depends upon pity and compassion and faith, and these will never grow from the sour ground of cynicism and contempt. Real religion recreates faith in the possibilities of men because of its faith in the unwearying love of God. It remembers the words of Jesus: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” In every man—that is to say—there is a spark of Christhood, hidden and imprisoned, but waiting to be set free; and because of that dim but real divineness in the poorest human nature, it is worth working for and being patient with, till God’s work is made complete.

Now I know, of course, that some may question this need of religion as a motive in human effort. Many of the ablest workers in all kinds of agencies for social betterment are people of no professed religion, you will say. That is true. But it is also true that many who do not call themselves religious, because of their scorn for the abominable sectarian wranglings which they have imagined to be religion, are nevertheless religious at heart; and it is further true that many who have no personal religion have inherited the impulse which religion originally created. The spirit of Jesus Christ and his estimate of God and of man have given to our Western civilization an instinctive consciousness by which every individual is affected; and if the religious origins of that consciousness were ever destroyed, the whole level of our social faith and action would be lowered.

The great changes come, not dramatically, but slowly and unperceived. Once a large part of our American continent was covered by the glaciers, and conceivably the glaciers may return. It is estimated that a relatively small continuous drop in temperature would bring the ice sheet back. Each year the snows would be deeper, each year the ice cap would creep

\* Part of an address at the last Institute of Public Affairs at the University of Virginia.



a little farther south from the Arctic and new glaciers would form among the higher mountains, until at last the fertile plains would be buried again under the white death. So would it be in the wide field of our moral and spiritual living if the religion which is expressed by the name of Jesus faded from men's hearts. The gentleness and compassion which made human service possible would be killed beneath the frigid touch of a creeping indifference. The finest flowers of human conduct, like the flowers in the gardens, depend upon the climate which gives them warmth enough to grow. Religion produces that climate. It puts the sun of a heavenly kindness in the sky, and it lifts the great assurances of God as the Alps are lifted above Italy, to bar back the north winds of discouragement and defeat, and to let life expand beneath their great protection.

### THE MEANING OF IMPROVEMENT

We pass on to another reason why religion is important in an age concerned with social striving.

It is important, in the first place—as we have seen, because it helps us to be sure that human life is worth taking seriously, worth working for, and worth improving. It is important, in the second place, because it teaches us what improvement means. Out of the clamor and confusion of shifting standards, we lift our eyes to the eternal steadiness of the hills of God. That upward look of religion helps us to recover our sense of direction, and to obviate the very real danger that our twentieth-century civilization, with all its unlimited energies, may in the end be running circles in the dust with the ludicrous solemnity of a dog chasing its own tail.

I shall never forget a remark I once heard a man make in a business office in a Virginia city. A committee concerned about housing and living conditions in that city was met there to take counsel. One man, looking out of the window at factory chimneys nearby, saw huge volumes of sooty smoke from carelessly fired furnaces drifting like a black pall over a section of the city where thousands of men and women worked and lived. "That smoke will be the death of people in this city," he said. And then the second man interrupted: "It may be the death of some of the people," he said, "but we can't be interfering. That smoke is the life of the city."

"The life of the city!" The life, he meant, of unregulated money-making; the life of reckless business to do as it chose. The city to him was not primarily the home of men and women. The city was bank balances, and business ledgers, and multiplying dollar signs. And the smoke was the life of that.

But religion, through the voice of Jesus, has another message. Life does not consist of the abundance of the things which a man or a community possesses.

Life consists of a man's realization of his right to live as a child of God. Life is the laughter of little children and the zest of men and women busy about a work that has some meaning. Life is enough provisions for the body to give daily bread, without anxiety, and enough enlightenment for mind and soul to make us know that a man does not live by bread alone. Life is that adjustment to the wholeness of reality which makes our civilization grow not by mere fatness, like a pig in a sty, but by faith in the width and height of interest which belongs of right to a human soul.

What is the use of solving the farm problem, economically speaking, unless we are creating happier men and women on the farms, and more wholesome cities for the farmers to feed? What hope is there of enforcing laws unless there are developed in the people great standards of loyalty to which in their own conscience they are loyal? What is the use even of saving civilization from destruction by wars unless civilization has those values of the spirit which make it worth the saving? Those are the questions with which modern facts confront us, and for the answer we need again to say as the Psalmist said of old: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord."

### LINKED WITH DIVINE RESOURCES

In the third place, religion brings the sense of an infinite companionship. It not only gives great ideals, but it gives also the realization that in the midst of the ideals is a loving God who links our lives with His.

This realization may make the difference in some hard-fought human cause between perseverance and surrender. There are hundreds of men and women who in the press of public affairs may come to the point where the good things they believe in and are working for seem humanly impossible. They are tempted to disbelieve their own belief, and to abandon the hard effort as hopeless. But then to the spirit, which otherwise might be defeated, the voice of religion comes as with a song.

"It fortifies my soul to know  
That though I perish, truth is so.  
That howsoe'er I stray or range  
Whate'er I do Thou dost not change;  
I steadier step when I recall  
That though I slip, Thou dost not fall."

When someone once asked Charles Kingsley what was the secret of his strength, he answered: "I have a Friend," and among the men and women who daily are doing the world's hard tasks and "carrying on" when the load is heavy and others grow discouraged, there are those who likewise can say that the secret of their power lies in their relationship to that eternal Friend who sticketh closer than a brother and whose resources do not fail.



Yet you may have a question which I must try to answer. You may admit the value of religion as *inspiring* public affairs. But what of religion *in* public affairs? There may be the rub. Can religion mix in practical matters—in prohibition and politics and peace propaganda and the rest—and not lose its purity and its distinctive power? To organize religion thus may seem to be merely mixing it with clay. We wonder whether, after all, religion must not be kept separate from the every-day affairs of this world.

Yet "the Kingdom of God," as Jesus said, "is like leaven which must be kneaded into the unleavened mass until the *whole* is leavened." To accomplish this is admittedly difficult, but it is spiritual cowardice not to try. There is no province of this world's interests into which religion ought not to enter; but it must enter, not with the world's weapons, but with its own.

It must organize to tell the truth—the truth about drink and drunkenness, the truth about business greed and industrial injustice, the truth about war—and it must give the encouragement of fellowship to those who want to see the truth prevail. It must do exactly what the commissions of the Federal Council of Churches are doing now—gather the information, and spread the knowledge of those facts in our contemporary life in which the ideals created by religion ought to be made effective. A right religion will not stoop to corrupt alliances. It will dare to be patient because it trusts not in shrewd manipulations but in the persuasive might of the truth itself. And if religious leaders sometimes fail in this, and degrade religion to the engine of a faction, the fault may be in all of us who have not cared enough about religion to find a better way.

## The Meaning of Pentecost

By CHARLES L. GOODELL

*Executive Secretary, Commission on Evangelism, Federal Council of Churches \**

WE ARE ACCUSTOMED to say in our Creed, "I believe in the Holy Ghost." Is that merely pious cant, and a meaningless phrase, only spoken at a time when it is repeated too fast for meditation, or do we really give the assent of our life to it?

Paul, on his journeying to Ephesus, found some people who were trying to lead a Christian life, but whose lives were so dead and utterly useless and had in them so little that was spiritual, that it smote his heart and he said to them: "Have ye received the Holy Ghost, since ye believed?" They opened their eyes in surprise and said: "We have not so much as heard whether there be any Holy Ghost." When Paul asked them unto what they had been baptized, they said "Unto the baptism of John." That is, they had repented and were trying to get rid of their sins and do God's will, but without any conscious help from above. Paul told them that they had not as yet touched the rudiments of Christ's life. There was no joy, liberty or blessing. They must have the mighty uplift of the Holy Spirit, the Strength-giver: Under Paul's instruction the Ephesians found it, and their lives were transformed.

Lineal descendants of that Ephesian company are to be found everywhere; their names may even be written down in our church records and they are to be found in our pews Sabbath after Sabbath. Such people say they are trying to live virtuous lives, but it is the life under the law. It is the life of the first mile, not the second. There is no joy in it, no love

in it, no abounding life. No greater question could be propounded to you than the question I am now asking—"Have ye received the Holy Spirit since ye believed? Has the Spirit of Christ come to rule in your life? Do you know anything about His power to fortify the soul?"

The Savior was so insistent upon the coming of this power into the lives of men that He told His disciples that they would be of no use in the world until it came. He would not allow them to go to the great task which He had laid upon them, until they were endued with that power. We do well to remember that the climax of the Christian religion is in the coming of the Holy Spirit. At Christmas Christ was born; at Easter He rose from the dead. But the *Church* itself was born at Pentecost. Even after the Resurrection the disciples were a frightened company. They were trembling behind bolted doors, but after Pentecost how changed! The man who preached on that day, what, in some respects, is the greatest sermon ever preached, was an erstwhile poltroon, liar and blasphemer. He had been frightened almost to death by a serving-girl; but after the Holy Spirit came, he was fitted to preach this greatest of all sermons. With him henceforth there would be no questioning, no doubt, but a going to his death for the love he had for his Lord, as a bridegroom might go to meet his bride. And what was true of him, was true of all the rest. They never abated a jot of heart, or hope, or service, until they paid the price of their devotion on the cross or by the headsman's sword, or went to meet their Lord in winding sheets of flame. If the coming of the Holy Spirit was necessary for

\* Part of a radio address, made available through the courtesy of Fleming H. Revell Co., publishers of Dr. Goodell's "Twilight Reveries."



the *birth* of the Church is it not also necessary for its continued *life*?

There are two words in connection with Pentecost to which I desire to direct attention. The sacred record says: "Cloven tongues like as of fire sat upon each of them." As they waited in that upper room they were there with one accord, all differences were laid aside, all selfishness was forgotten. It was an hour of cleansing and purifying. A new force had entered into their lives. We use the word "enthusiasm." What does it mean? It means God in us! We use the word "zeal" to express our devotion. Where did we get that word, and what does it mean? It is from the Greek word "*zeo*" meaning to boil. Wouldn't it be a glorious thing for the Church of God today, if it could reach boiling-point in its devotion? At what point does water boil? Well, if at the earth's surface, it boils at 212° Fahrenheit, wouldn't it boil at 150° if it were kept there a long time? The answer is; if you kept it there to all eternity you wouldn't develop steam enough to blow a baby's whistle. But when water reaches boiling-point then steam is almost irresistible and will drive a great Mogul engine with a hundred freight cars at a terrific speed across a continent. It is not otherwise when you reach the boiling-point in life. As a matter of material mathematics, you might say that two halves equal one whole; but in spiritual mathematics it doesn't work that way. A *thousand* half-hearted Christians are no equal for a

single whole-hearted one; or, to be more exact, every half-hearted Christian is a *liability* instead of an asset to the Christian Church. The more she has of them, the worse off she is.

The other word is "power." "Ye shall receive power," said Jesus, "after the Holy Ghost is come upon you." There we have the Greek word "*dunamis*" from which we get our word "dynamite." You can see the power of God in nature, and the marvel of it grows with every passing hour. Our scientists are telling us that there is force enough in a single atom to overwhelm the greatest city, or to lift the fleet that was sunk at Scapa Flow and put every vessel on the tops of the Trossachs. It is immaterial to God whether He uses that power in nature or in grace. All things are possible through the power of the Holy Spirit.

One of the sweetest and noblest of Christian scholars was Dr. William F. Warren, President Emeritus of Boston University, who has recently passed into the life beyond. There are few to whom I owe so great a debt as a student as to him; but I owe him another debt (which I am sure you will be glad to share) for his matchless hymn to the Holy Spirit. May I quote the last stanza?

"I worship Thee, O Holy Ghost,  
I love to worship Thee.  
With Thee each day is Pentecost,  
Each night, Nativity."

## HOME MISSIONS FACE THE FUTURE

By WILLIAM R. KING

*Executive Secretary, Home Missions Council*

**H**AS NOT the time come for the churches to get closer together in our common task of making America Christian? Many of the best minds of the Church think that it has.

Both at home and abroad there is a rapidly rising tide of sentiment for a closer alinement of denominational forces and resources in mission work. In fact, this is the most pronounced conviction of our missionaries. From every mission field of the world there come startling testimonies of the evils of denominational rivalry, and pathetic appeals for Christian unity and cooperation.

In view of this need for a more united Christian approach to the task of missions, the Home Missions Council, with the cooperation of the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, is now making a special study of the home missionary enterprise, in what it calls the Five-Year Program of Survey and Adjustment.

This is the first time in the history of American Protestantism when such a study of home missions was ever attempted. Thirty-seven national mission boards, representing twenty-eight denominations in the United States and Canada, are cooperating in this movement. The program is proceeding along four distinct lines.

First. The organization of state councils—either state councils of churches, home missions councils, interdenominational comity commissions or superintendents' councils. There are now more than threescore state and local councils of various kinds. This is the first necessary step in bringing about interdenominational cooperation. There must be some organization through which the denominations can function cooperatively. In the states where we have had state federations of churches for a number of years the denominations are much closer together and the cooperative programs are much further along. This is, to be sure, "another organization," and our desire is to



reduce rather than increase the number of organizations. But there is a difference. The state council means an organization *of organizations*. It is for the purpose of coordinating denominational organizations, bringing them into friendly cooperation and furnishing opportunities for the conference and fellowship so much needed among our churches.

Second. The survey of the United States state by state, county by county and community by community. This is a simple, practical, inexpensive, fact-finding effort to discover the conditions of over-churching, inadequate churching and over-looking. The survey is now well under way in more than a dozen states. It has been finished in New Hampshire. The results are very illuminating. In the 222 New Hampshire towns of less than 5,000 population the survey discovered:

- (a) *Thirty-three towns that are classified as inadequately churchied.* They are for the most part small towns and open country. The aggregate population is 9,753. In these thirty-three towns there are twenty-six churches with a total membership of 372, or an average per church of fourteen members.
- (b) *One hundred and sixteen towns are classified as adequately churchied,* that is, having one church to about 1,000 population with a reasonable program and equipment and resident pastor.
- (c) *Eighty-three towns of the 222 are classified as over-churchied.* These towns have an aggregate population of 118,510, more than one-fourth of the entire population of the state. They contain 293 churches with a total membership of 21,463 or an average membership of seventy-three. There is one church in these eighty-three towns for every 403 people, more than twice as many churches as there should be according to the commonly accepted standard of Protestant churches for every 1,000 population, the population being homogeneous as to color and language.

Here are some details from the survey—twenty-six towns of less than 1,000 population have each three or more active churches, or one Protestant church for every 217 of the population. An aggregate population of 18,644 is served by eighty-six Protestant churches. These churches have a total membership of 3,284 or an average per church of thirty-eight members. Seventeen towns, exclusive of the one-church towns, with a total population of 8,709 have fifty churches, or an average of one church for every 161 of the population. The average membership of these fifty churches is twenty-six.

These details could be continued at great length. The figures given, however, are enough to show the seriousness of over-churching in one of our oldest

states. But the saddest part of the situation is the fact that more than half (50.9 per cent) of all the population of that state is entirely unchurched—untouched by any kind of church—Protestant, Catholic or Jewish. What is still more distressing is the fact that New Hampshire is no exception. Surveys that are now in progress in Pennsylvania, Oklahoma, Colorado and other states show equally disappointing figures.

Third. Adjustments. The surveys are being followed in each state, county and community by a systematic, deliberate attempt on the part of denominational bodies and responsible executives to correct the evils of competition, overlapping and inadequate churching. These adjustments can be made, where the local communities have the cooperative spirit, by mergers, federations, consolidations or mutual exchanges of fields. This is the difficult part of the program. There are so many local situations to meet, denominational loyalties and traditions, community problems, ecclesiastical machinery, and the ever-present ubiquitous human nature. This is necessarily a slow process and will take years to work out, but progress is being made. Comity is working in many places. Some entire states are boasting of not a single violation of comity or overlapping or competition. Our large cities are, through their city federations and comity committees, making splendid headway in solving these problems.

Fourth. The North American Home Missions Congress is to be held in Washington, D. C., November 30 to December 5, 1930.

This is a part of the inclusive Five-Year Program and is to be the outstanding event of the entire undertaking. It is a part of the educational side of the program. There will be held, in each state, conferences both state and local, to review the results of the surveys and create sentiment favorable to the indicated needed adjustments. But, in addition to these state and regional conferences, the Washington Congress is needed for a more thoroughgoing study of the entire task of home missions as we face it today. This is intended more for the leaders of home mission work; those who are charged with policies and programs of administration and direction.

Three large commissions have been at work for a year and a half, gathering data preparatory to the Congress. Their reports will furnish the basis of the deliberations.

Commission I, of which Professor William Adams Brown is chairman, is studying the Task and Administration of Home Missions.

Commission II is studying the best methods, ways and means of Publicity and Promotion of Home Missions, with Rev. Charles Stelzle as chairman.

Commission III is making an exhaustive study of



Cooperation in Home Missions. Dr. Kenyon L. Butterfield, ex-president of Michigan State College of Agriculture, is the chairman.

The purpose of the Congress is a serious attempt to re-evaluate the task of home missions and, in the light of present-day conditions in the Church and in the country, to suggest better ways of doing the work. The Congress is to be a deliberative body—not a mass meeting. The representation will be limited to about 500 members, who will be very carefully selected by the participating denominations. The Congress will

open on Sunday afternoon, November 30, with an address by the President of the Congress, and the business sessions will continue from Monday morning, December 1, through Friday, December 5.

This Five-Year Program is a new thing in home missions. It is our hope that this comprehensive study will result in a great forward step on the part of American Protestantism, along the line of a cooperative approach to its common task of giving the Gospel in the most attractive and compelling way to the unreached people of this country.

## RELIGION AND UNEMPLOYMENT

By JAMES MYERS

*Industrial Secretary of the Commission on the Church and Social Service*

IF WE ARE to have the Kingdom of God on earth we must find some other answer to unemployment than the policeman's club. Work is a divine law of life. Creative labor is an attribute of God himself who created the heavens and the earth: And the highest embodiment of God in human life that we know was revealed to us in the form of a workingman, who said, "My father worketh even until now and I work."

Work is a basic law of life. It is needed to strengthen moral fiber, to express and develop human character. When people are unemployed, either when they are poor and cannot find work or when they are rich and do not have to work—they tend to go to pieces morally. Crime and despair increase among the unemployed poor; fast living among the unemployed rich.

A Christian civilization must solve the problem of unemployment so that all may have useful work to do. There is no basic reason why this cannot be done. But we shall need the engineering mind, and not only nation-wide but international approaches and scientific planning. Various methods have been suggested by economists, but we have not undertaken any of them as yet in an adequate way.

Unemployment is a difficult problem, to be sure, and yet the principal reason that further progress toward its solution has not been made is because the public conscience has not yet been aroused on the subject. One of the most prominent manufacturers in this country said recently that if we had applied to the problems of unemployment as much intelligence and effort as we have to the development of new machinery for our factories, we should be well on our way toward a successful solution.

Recently a large automobile factory declared dividends (out of surplus) of nearly a million dollars for a period during which it had failed to give work

to thousands of its own employes who were besieging the social agencies for help. Jesus said, "A man is more valuable than a sheep." This factory didn't think so. It put dividends first. We need more Christian conscience on this entire matter as well as the best brains of our economists.

If anyone does not think that unemployment is a serious matter, if he is inclined to believe that it is principally the political plaything of communist agitators, let him put on some old clothes and go to the factory gates and employment offices and see if he can find a job on which he could support a family. He will then have a very much more acute sympathy for the millions of workers who cannot get jobs today. A minister in Toledo recently adopted this plan and found a world of education in the experience.

The Committee on Industry of the Chicago Church Federation recently called together a conference of experts, and a movement has been started looking toward a more systematic and adequate program in that city. Church federations in Philadelphia, New York and other cities have joined in appeals to householders to do house repairs and odd jobs at once as an immediate help in the situation. This all helps. But remedies must be far more basic and planned over a period of years.

When churches, governments, business men, industrial and labor leaders the world over really apply themselves to the problem of long-range and carefully thought out programs, we should be able to solve the problem of unemployment which today constitutes one of the most serious hardships which confront the workingman and his family.

NOTE: A special issue of *Information Service* (issued by the Department of Research of the Federal Council of Churches under date of March 15, 1930) gives statistics on the present extent of unemployment, its causes and proposed remedies.



# How the Puritans Anticipated Christian Cooperation

By EDWARD TALLMADGE ROOT

*Executive Secretary, Massachusetts Federation of Churches*

THE CELEBRATION of the 300th anniversary of the founding of the Massachusetts Bay Colony is calling attention anew to its significance.

The churches are especially interested in its contributions to religious progress. There is popular prejudice against the term "Puritan," and it is generally assumed that the founders of Massachusetts were narrow sectarians. The truth is that they were not even Separatists, as were the noble founders of Plymouth. When Rev. Francis Higginson left England he gathered his children and friends at the stern of the ship, and pointing to the receding shores of England, said: "We will not say, as the Separatists were wont to say on the leaving of England, 'Farewell, Babylon, Farewell, Rome,' but 'Farewell, dear England! Farewell, Church of God in England, and all the Christian friends there!' We do not go as Separatists from the Church of England, though we cannot but separate from the corruptions in it. But we go to practice the positive part of church reformation in America."

When the new settlement of Salem first came into contact with the dissenting church of Plymouth, surprised to find how immediate and complete was their Christian fellowship, John Endicott, Puritan Governor, wrote to William Bradford, Pilgrim:—"God's people are all marked with one and the same mark, and sealed with one and the same seal; and they have, for the main, one and the same heart, guided by one and the same spirit of truth; and, where this is, there can be no discord; nay, here must needs be sweet harmony. And the same request, with you, I make unto the Lord, that we may, as Christian brethren, be united by a heavenly and unfeigned love, bending all our hearts and forces in furthering a work beyond our strength."

It may be asked: "Why, then, did the churches of the Bay Colony so quickly break off from the Church of England?" Cotton Mather wrote: "We dare not be guilty of that schism which we charge upon that party in the Church of England, and if any faction will require the assent of other men to a vast number of disputable and uninstituted things, we look upon those as separatists! The Churches of New England profess to make only the essentials of the Christian religion to be the terms of our sacred fellowship; we dare make no difference between a Baptist, a Congregationalist, an Episcopalian, and an Antipaedobaptist, where their visible piety makes it probable that the Lord Jesus Christ has received them."

But it is said that the Massachusetts Puritans were

inconsistent in persecuting good men like Roger Williams and the Quakers. Who of mankind has ever been perfectly consistent? Imperfections are repeatedly confessed in their quaint records. But it should also be recalled that in 1630 living men could remember the massacre of St. Bartholomew's Day, and that twenty-five years later the slaughter of the Waldenses called forth Milton's sonnet: "Avenge, O Lord, Thy slaughtered saints!" The bitterness of the times is revealed by the civil war in England which broke out in 1640. Furthermore, what the Puritans were seeking was an opportunity to try their own bold experiment undisturbed. Very naturally other radicals saw in this progressive colony a chance to exploit their own doctrines, and as naturally its leaders resented the attempt. Massachusetts expelled Roger Williams, but did it interfere with his own experiment in Rhode Island? Quakers who then said: "All magistrates not attested by the inner light" are "a tree to be cut down!" differed as much from President Hoover as their persecutors differed from President Coolidge! And finally, the Puritans quickly saw their mistake. The preacher of the sermon to the first Great and General Assembly, after the two colonies of Massachusetts and Plymouth were by Royal Charter united, said: "A Christian by non-conformity to this or that way of worship does not break the terms on which he is to enjoy the benefits of human society. When, I pray, did fines or gaols ever signify anything for the cure of heretics?"

The movement seeking today the fellowship and practical cooperation of all who call themselves Christians is a noble fulfilment of the ideals of the Massachusetts Bay Colony.



LEADERS OF EASTERN ORTHODOX CHURCHES IN CONFERENCE WITH Y. M. C. A.

Under the chairmanship of Dr. John R. Mott (center), representative Orthodox leaders from Bulgaria, Greece, Yugoslavia, Roumania and Egypt confer on cooperation with the Y. M. C. A. Y. W. C. A. workers were also present.



## Facing the Unemployment Situation

AT THE meeting of the Commission on the Church and Social Service, on March 18, one of the main topics under consideration was the responsibility of the churches with regard to the present period of unemployment. After careful consideration, ministers were urged to discuss the problem in their pulpits on April 27, and the following statement was adopted:

"The present period of unemployment is the fourth since the World War, and more severe than in any year since 1921-22. In 1921, Mr. Hoover, then Secretary of Commerce and Chairman of the President's Conference on Unemployment, said:

"There is no economic failure so terrible in its import as that of a country possessing a surplus of every necessity of life, in which numbers, willing and anxious to work, are deprived of these necessities. It simply cannot be, if our moral and economic system is to survive. . . .

"What our people wish is the opportunity to earn their daily bread, and surely in a country with its warehouses bursting with surpluses of food, of clothing, with its mines capable of indefinite production of fuel, with sufficient housing for comfort and health, we possess the intelligence to find a solution. Without it our whole system is open to serious charges of failure."

"Today, millions of men and women are walking the streets asking for the privilege of work, while thousands of factories, offices, mines and stores are idle or partly idle, and only a portion of the productive equipment of industry is being utilized. This condition, to a greater or less extent, may last for several months to come.

"Even when the present crisis is past, the problem of unemployment for hundreds of thousands of workers will not be solved. For years men and women in our building, textile and other industries have suffered from seasonal unemployment and have found themselves for weeks and months without work in their chosen industries. Of late years, technical and structural changes in industry have occurred at such a rapid rate that many economists point to a new form of unemployment, or at least an augmented form of an old type, which they designate as technological unemployment, i.e., unemployment produced by automatic machinery and other labor-replacing processes. Further, many workers who have reached middle age are finding it exceedingly difficult to secure employment in many of our corporate units. Dr. Leo Wolman, of the National Bureau of Economic Research, estimated that the minimum amount of unemployment for the years 1920 to 1927 ranged from a minimum of 1,400,000 to 4,270,000—and he declared that the actual figures were probably considerably above that mini-

um. The National Bureau likewise estimated a general increase of 650,000 unemployed during this period.

"The problem of unemployment is vitally connected with the lack of ability on the part of the mass of people to purchase the goods that can be produced so speedily in our present machine civilization and the lack of proper control of investment in new productive equipment. These problems present a challenge of increasing importance as the years advance.

"I. During the next few years, as a means of alleviating this problem, we urge, as immediate steps:

1. The collection and publication at frequent intervals of adequate statistics on the extent of unemployment.
2. The development of a comprehensive system of national, state and city employment agencies, efficiently staffed.
3. The long-range planning of public works, to be undertaken during periods of depression.

"II. These immediate measures will not solve the whole problem of unemployment. This waits for its solution upon measures of more far-reaching significance.

- "1. Unemployment insurance, more equitable distribution of wealth and consequent increase of the buying power of the masses and the shortening of the work day and week are suggested as measures which must receive increasingly the attention of thoughtful and socially minded people.
- "2. We suggest to the churches that special attention be given to the problem of unemployment in the services on April 27.

"Immediately, we urge communities and private organizations, churches and ministers to assist in the relief of the thousands in our cities now destitute as a result of their inability to obtain employment. This can be done in two ways: first, ministers should urge an increase of subscriptions to the social agencies to carry their unusual burdens at this time; and, second, ask their congregations to find or create part-time jobs, such as cleaning and repair work in houses and business places, which will help to tide over the unemployed until regular work opens. The address of some free employment bureau should be announced and a committee appointed to help find jobs."

## Rural Life Sunday, May 25

THE Home Missions Council and the Federal Council of Churches are uniting in furthering the observance of May 25, 1930, as Rural Life Sunday, as an occasion for emphasizing the values of religion to rural life and asking the blessing of God upon all those who have to do with the agricultural life of the world. The plans for the observance of Rural Life Sunday came about as a result of discus-



sions at the International Association of Agricultural Missions, held in January, 1929.

Rural Life Sunday does not mean just "another special Sunday." It means rather the utilization of one of the oldest Christian customs, instituted in behalf of the people of the world who till the soil and care for the flocks. The day is that which has been known in the Episcopal Church as Rogation Sunday.

President Hoover has commended the observance of Rural Life Sunday in these words: "The blessing of heaven to be invoked by Christian churches, of all creeds and in all lands, upon the farmer and his work, will comfort many with the knowledge that their burdens are in the anxious sympathetic thoughts of men of goodwill everywhere."

A pamphlet containing suggestions for the observance of the day may be obtained by writing the Home Missions Council, 105 East 22d Street, New York City.

Many interesting reports have been received of the observance of the day last year. One church invited the county farm agent to be present as the special guest and speaker. Another secured the presence of the Dean of the State College of Agriculture and at another church the local Grange attended in a body. In many other ways the place of the Church and of religion in the life of the rural community was greatly magnified.

The Committee which is responsible for developing the programs for the day consists of Rev. H. W. Foreman, of the National Council of the Protestant Episcopal Church, Chairman; Rev. M. A. Dawber and Rev. M. R. Zigler.

### THE QUATROCENTENNIAL OF THE "CONFESSIO AUGUSTANA"

The City of Augsburg, Germany; the General Evangelical Lutheran Conference, the German Evangelical Synod and the Federation of German Churches unite in inviting Protestant churches the world over to participate in the celebration of the four-hundredth anniversary of the publication of the "Confessio Augustana." In 1530, the Confession of Augsburg was read to the Emperor and promulgated to the world at large.

Religious gatherings and civic festivities will mark the anniversary, for which elaborate preparations are being made. Special exhibitions of the art and historical associations of "Golden Augsburg" will be held and will probably draw many foreign visitors to the city which looks back upon an existence of nearly two thousand years.

The Federal Council of the Churches of Christ in America, as well as many individual American churches, will be officially represented at the religious celebrations which will take place in the month of

June. The dates of these commemorative exercises are as follows:

Session of the Sunday Schools' Union, June 14-17.

German Evangelical Synod, June 18-25.

Exhibition on the Reformation, Royal Chambers of the Town Hall, opened June 22 (to be continued through October).

Popular Festival for the Quatrocentenary of the Augsburg Confession, June 22.

Official Opening of the Civic Festivities, June 24.

Conference of the Evangelical Young Girls' Union, July 15-20.

Luther Week, September 22-25.

### *Illinois Council of Churches Formed*

One of the most encouraging developments in the field of interchurch life is the recent formation of the Illinois State Council of Churches which was the culmination of the Convocation of Ministers, held in Springfield, Ill., March 3-5, and attended by about four hundred representatives of the various denominations of the state.

The organization of the Illinois Council of Churches is the outcome of influences which have been quietly at work for several years, including special encouragement and educational efforts on the part of Rev. Roy B. Guild and Rev. Perry J. Rice of the Midwest Office of the Federal Council.

The President of the new cooperative organization is Dr. Hugh T. Morrison of Springfield. Frank T. Dillon of the Y. M. C. A. was elected Recording Secretary.

A strong effort will now be made to provide an Executive Secretary with adequate budget for cooperative work in the state.



MEXICAN CHILDREN PRESENT NATIVE DOLL TO GIRLS  
OF THE UNITED STATES

The occasion was the opening of the exhibit of the arts of Mexico, sent by the children of that land to the United States.



## GERMAN SCHOLAR HERE



PROFESSOR D. TITIUS

At the spring meeting of the Federal Council's Commission on the Church and Social Service, Professor D. Arthur Titius of Berlin was present as a special guest of honor. Professor Titius is a member of the Continuation Committee of the Universal Christian Conference on Life and Work and Chairman of the Commission on the Social Institute at

Geneva, Switzerland. While in this country, Dr. Titius will be conferring with university groups and with leaders in the social work of the churches.

## Cooperators in Filipino Friendship Project Sought

The third project of the Committee on World Friendship Among Children, the Friendship Treasure Chests for the Filipino children, is well on its way but prompt cooperation from many new groups is necessary in order to reach the quota of Chests which it is desired to send, and which is needed to make the enterprise most meaningful to the children of the Philippines. The project offers unlimited possibilities for vital education in church schools, public schools and settlements.

The following means of arousing interest have been used in Sunday schools, week-day schools and churches:

1. Present the proposal to the entire membership.
2. Put Chests on exhibition in a prominent place.
3. Use posters showing children of other lands.
4. Tell stories of the Philippine Islands.
5. Have children bring in information about the Philippine Islands for discussion in the group.
6. Obtain, if possible, some arts of the Philippines and have them on display.
7. Put children's books on the Philippines in the library.
8. Have an impressive ceremony in the church school for the filling of the Chests, each child bringing his or her article.
9. Concentrate on world brotherhood service for

the worship period of the church school while the project is being carried out.

10. When the Chest is filled, have a party with the children dressed as Philippine children, playing Philippine games and singing Philippine songs.

Each Chest costs \$2.00 and the filling of it can depend entirely on the resources of the group. Articles made by the children themselves offer possibilities of creative outlet and will be of great interest to the children who receive them. For further information write to the Committee on World Friendship Among Children, 289 Fourth Avenue, New York, N. Y.

## THE HUMAN TRAGEDY IN CHINA

Further reports from China roll up an accumulating mass of evidence of a terrible toll of human suffering and death as a result of a famine in that land. As announced in an earlier issue of the *FEDERAL COUNCIL BULLETIN*, China Famine Relief U. S. A., whose address is 205 East 42d Street, New York, is making a fresh appeal, with the strong support of the Federal Council of Churches and the Foreign Missions Conference of North America. The National Christian Council of China is cooperating in the relief program and stands solidly behind it.

It is to be hoped that every church here will have some share in helping to meet the appalling need.

## Personal Religion No. 12

WHO crucified Christ? The people who sent Him to the Cross were exactly like the people of today, acting from similar motives, animated by like prejudices. Who were they? The Pharisees—the "good" people of their day who were meticulous in the performance of religious duties, but narrow and bigoted.

Who crucified Him? The Sadducees, who were business ecclesiastics, who felt that in interfering with their temple concessions Jesus was guilty of a high-handed attitude toward a trade which they regarded as legitimate.

Who crucified Him? Pilate, the politician, an easy master who worshipped power; a timid ruler mixed up in corrupt politics and not daring to show that his soul was his own; a weak man who tried to remain neutral and sought to compromise, and felt that he showed power by a sneer at the Jews and a petty gesture of defiance.

Who crucified Him? The people who acclaimed Him on Palm Sunday and became victims of mob psychology five days later.

(RIGHT REV.) CHARLES FISKE.



# The Churches Look at the City

THE compelling factors with which churches in urban areas inevitably must cope, by reason of the rapidly changing conditions, brought together eighty-three representative executives of city societies, home mission boards and church federations, and other religious leaders, in Detroit, February 17-19, under the auspices of the Home Missions Council.

A gathering of unusual interest in point of attendance, thought and outlook, it was graced by a freedom from officialism, the approach to every subject being that of disinterested Christian men and women deeply concerned for the saving of the city. In the glow of "a Christian realism of a high order," the discussions centered chiefly around the influence of the city on personality, family life and neighborhood groups.

The address of Professor H. N. Shenton, of the Department of Sociology, Syracuse University, delivered early in the first session of the conference, profoundly affected the character of every discussion. His analysis of the factors which obliterate individuality and break down the family and inherited culture, made it impossible for the conference to consider any problem except in the light of the values of personality. Fortunate also was the conference in having for the devotional period, at the beginning of each morning session on the general topic, "The Gospel for the City Mind," speakers who brought to bear upon their contributions a vital experience in city church leadership.

Many men who led in important discussions spoke as pastors or former pastors of churches. Rev. Joseph A. Vance, who presented the topic, "The Downtown Church," is the pastor of the First Presbyterian Church of Detroit. Rev. John M. Moore, of the Federal Council, spoke of "Old Family Churches and Their Fortunes" out of his experience as the former pastor of Marcy Avenue Baptist Church of Brooklyn. A stirring description of the reasonable activities of "The Downtown Church" was made by Rev. R. W. Woodroffe, D.D., Rector of St. John's Protestant Episcopal Church, Detroit, and "Old Family Churches" was the topic given Rev. Charles A. Brooks, pastor of the Englewood Baptist Church of Chicago.

Rev. Charles Hatch Sears, General Secretary of the Baptist City Board of New York, was the presiding officer of the conference. In framing the program, Dr. Sears, Chairman of the Joint Committee on City and New Americans of the Home Missions Council and Council of Women for Home Missions; Rev. William R. King, Executive Secretary of the Home Missions Council, and Rev. H. Paul Douglass, Research Direc-

tor of the Institute of Social and Religious Research, engaged in teamwork abundantly fruitful.

Added to the features already mentioned, the program included the following subjects and speakers:

- "The Suburban Trend," by Rev. H. Paul Douglass.
- "Changed Immigration," by Rev. Henry Seymour Brown, Superintendent, Church Extension Board, Presbytery of Chicago.
- "The Negro Situation," by Rev. W. A. C. Hughes, Director of Colored Work, Methodist Episcopal Church.
- "Industrial Situations," by James Mullenbach, Impartial Chairman for the Employers Labor Organization of Hart, Schaffner & Marx of Chicago.
- "The Coincidence of New Factors in a Chicago Urban Area—Survey Report," by Prof. S. C. Kincheloe, Chicago Theological Seminary.
- "City Planning for Churches," by Rev. Arthur H. Armstrong, Executive Secretary, Metropolitan Church Federation of St. Louis.
- "Newer Family Churches," by Prof. Arthur L. Swift, Jr., Union Theological Seminary.
- "Suburban Churches," by Rev. Deane Edwards, Minister of The Church in Radburn, N. J.
- "Religious Education," by Rev. Ben T. Leonard, Director of Religious Education, Detroit Baptist Union.
- "Urbanity and Christianity," by Mrs. C. D. Eulette, The Baptist Board of Missionary Cooperation, Chicago.
- "Equalizing Religious Privilege for City People," by Rev. Charles Hatch Sears.
- "Changing Conceptions and Functions of Denominationalism," by Rev. Ernest G. Guthrie, General Director, Chicago Congregational Missionary and Extension Society.
- "The Work of a Denominational City Society as a Central Coordinating and Stabilizing Agency," by Rev. Millard L. Robinson, Executive Secretary, New York City Society, Methodist Episcopal Church.
- "Cooperative City Church Planning by Federations," by Rev. A. J. Wright, The Federated Churches of Cleveland.
- "City Church Planning Studies in Minneapolis and Cleveland—Survey Reports," by Rev. Ross W. Sanderson and Rev. Wilbur C. Hallenbeck, Institute of Social and Religious Research.

"There are gross inequalities of city life," the report of the Findings Committee stated. "It is evident that the Church has failed to equalize religious privilege. Curiously enough this inequality is found at the two extremes, in areas of deterioration where there is a great social need and in suburban areas of peculiar social advantage."

Implying that certain local churches should be willing to give up their separate existence where overlapping is harmful or where inadequate support hampers their usefulness, the conference declared for a thoroughgoing church city-planning, of both a denominational and an interdenominational character, to include every type of church ministry to city people, social welfare, social service, religious education, cooperative evangelism and church placement based on population and community surveys. The report recognized the necessity of a vital service to the downtown sections of large cities by a consolidation of churches where inadequately supporting constituencies prevent



them from rendering the type and quality of service these communities require.

In view of its definition of some of the "needs of the changing city," the conference voiced its belief in the value of a few well-staffed, well-equipped churches, supplementing each other by their differing ministries. "Such churches should render a definite service to the surrounding neighborhoods," the report stated. "They should also serve as centers of church life and religious thinking for the entire metropolitan region. Their institutional service and their prophetic utterances are of basic importance to the entire life of the city. Just which churches are most fit to per-

form such a dual and difficult role should be a matter of cooperative agreement among the Protestant forces of the city."

The report urged special consideration by the churches of a Negro population of more than three and a half million in northern cities requiring adequate church properties and equal opportunity with other citizens for making a livelihood. The report also expressed a concern for the religious welfare of the foreign-language groups rapidly migrating from city centers to suburban areas.

COE HAYNE.

## Plans for Observance of Pentecost Period

**I**N ORDER to stimulate a united observance of the 1900th Anniversary of Pentecost, the Federal Council's Commission on Evangelism has issued a series of suggested sermon topics for the period from Easter Sunday, April 20, to Pentecost Sunday, June 8. These topics, as thus outlined in the interest of securing the values of a common approach to the observance, are as follows:

Easter, April 20

Morning—"Our Risen Lord"

Evening—"The Way of the Burning Heart"

Sunday, April 27

Morning—"The Meaning of Pentecost"

Evening—"Can Pentecost be Repeated?"

Sunday, May 4

Morning—"The Fellowship of the Upper Room"

Evening—"The Christ of Pentecost"

Sunday, May 11

Morning—"Pentecost and the Holy Spirit"

Evening—"World Witnesses for Christ"

Sunday, May 18

Morning—"Pentecost and Evangelism"

Evening—"The Racial Fellowship of Pentecost"

Sunday, May 25

Morning—"Peter—The Pentecost Preacher"

Evening—"Pentecost and Personal Salvation"

Sunday, June 1

Morning—"The Meaning of Church Membership"

Evening—"The Personal Question of Pentecost"

Pentecost Sunday, June 8

Morning—"Pentecost—The Birthday of the Church"

Evening—"Perpetuating Pentecost"

A series of topics for prayer meetings for the ten days immediately preceding Pentecost, which are being urged as special occasions for united prayer, has been outlined by the Federal Council's Commission on Evangelism as follows:

1. The Promise of Pentecost and the Christ-Defined Mission of the Holy Spirit

2. Pentecost and Prayer
3. Pentecost and Unity
4. Pentecost and the Passion of Jesus
5. Pentecost and Its Results
6. Pentecost and the Program of the Kingdom
7. Pentecost and Witnessing
8. Pentecost and Its Message
9. The Holy Spirit Hindered
10. The Holy Spirit Glorified

Another element in the Federal Council's program is the reading of the Acts of the Apostles and its companion volume, the Gospel of St. Luke, during the fifty days of Pentecost. In order to stimulate interest in this plan, the American Bible Society has issued these two sections of the Bible in attractive booklets at one cent each for the use of prayer groups, Sunday school classes or individuals.

At the meeting of the Commission on Evangelism, held on March 6, there was a widespread interest in the possibilities of a deepened spiritual insight as a result of the Pentecost observance. The movement as sponsored by the Federal Council is one without additional external organization or machinery, with no financial plans, or looking for statistics, but with a strong emphasis upon a receptive attitude to the spirit of God throughout the churches.

## MARION RELIEF

**N**OW that the spring season has arrived, many of the families of strikers at Marion, N. C., who have been refused employment, are finding other employment principally on the farms. The burden of relief which has been carried since last November by the Federal Council of Churches and the American Friends Service Committee is therefore considerably lightened although some families will have to be carried for some time yet. Mr. Moore is continuing to be in charge of the relief work which is now being carried on by a local committee.



## Churches Urge Real Naval Reduction

THE American delegates attending the naval parley in London have been hearing from the churches. Prior to the convening of the London Conference many of the leaders of the churches in the United States had joined with the heads of the churches of Great Britain in the issuance of a Call to Prayer for a better policy than "the mad folly of developing world policies upon the basis of guns and battleships." Then, in late February and early March, when it seemed as though the Conference might reach no large result, the churches expressed in no uncertain terms their earnest desire that a treaty be negotiated at London providing for a positive reduction of naval armaments.

The statement adopted by the Administrative Committee of the Federal Council on February 28 follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America expresses the earnest hope that the American delegation at the London Conference will find the way to translate into fact the spirit of President Hoover's address on Armistice Day, in which he said:

'We will reduce our naval strength in proportion to any other. Having said that, it only remains for the others to say how low they will go. It cannot be too low for us.'

"We are confident that the overwhelming sentiment of the thoughtful people in the churches will support the American delegation in acting in full accord with the position thus expressed by Mr. Hoover. We are also deeply convinced that the Pact of Paris, renouncing war as an instrument of national policy, lays on the nations a moral obligation to effect noteworthy reductions in armaments at this time and to accept the principle of joint conference in the event of international disputes which might otherwise lead to war.

"We pledge our whole-hearted and continuing support to any agreement that embodies the spirit of Mr. Hoover's utterance and the principles underlying the Pact of Paris. Anything less than this will be a profound disappointment to the high expectations and prayers of millions of Christian people."

The Third National Study Conference on the Churches and World Peace cabled a similar message to London. State and city councils of churches joined in these appeals. The World Peace Commission of the Methodist Episcopal Church and other peace commissions of the various communions called for fewer battleships and a greater consideration of the Peace Pact of Paris. A large number of the 1,200 persons who signed the widely quoted cable of March 2, calling for reduction and not mere limitation of naval armaments, were church leaders.

## *Research Study of Injunctions in Labor Disputes*

THE use of injunctions in labor disputes is the subject of the latest study by the Research Department of the Federal Council of Churches. This inquiry, which has been carried on over a period of several years, was conducted with the aid of a group of legal experts and specialists in labor problems.

The conclusions of the study, following a lengthy presentation of evidence drawn from concrete cases of the use of injunctions in industrial controversies, tend to emphasize the fact that grave abuses have grown up around the practice, and suggest steps that might help to correct them. These findings are not put forward as proposals for political action or as a statement of policy, either for the churches or the church council, but as a contribution to the clearer understanding of difficult problems on which the Federal Council feels that ministers and other religious workers concerned for human welfare ought to be informed.

Among the results of the study, as printed in the Federal Council's *Information Service*, are the following:

"That collective action on the part of labor to se-

cure union recognition by employers should not be enjoined.

"That picketing, when unaccompanied by acts of violence or intimidation, should not be enjoined. Undoubtedly, there is picketing which may be regarded as peaceful and legitimate.

"That courts should give much weight in hearing applications for injunctions in labor disputes to the well-established maxim that 'he who comes into equity must come with clean hands.' A provocative policy on the part of an employer goes far toward invalidating any claim for equitable relief. Obviously, the moral obligation implicit in this doctrine is equally binding upon labor.

"That an application for injunction should be supported by witnesses who might be questioned by counsel or court, rather than merely by affidavits, as is now frequently the case. It is a matter of common knowledge that affidavits obtained under conditions of social unrest are extremely unreliable.

"That, wherever possible, a hearing should be granted in advance of a restraining order or temporary injunction, and that in any case a hearing should be held as soon as it is physically possible to effect an appearance of the parties and the witnesses in the case.

"That more adequate methods of making the injunction known to those whom it concerns should be provided and required by the court.



"That the archaic and involved language commonly used in injunctions should be dispensed with; that injunctions should be written for laymen and not for lawyers; and that the judge should be in position to trust his own competence in determining the content of a court order.

"That in contempt proceedings growing out of alleged violation of a labor injunction the defendants should have the right of trial by jury.

"That the judge who presides at a trial for contempt in an injunction case should not be the same judge whose order is alleged to have been violated.

"That the punishment for contempt in labor injunction cases be limited by statute.

"That appeals be expedited in every reasonable way."

A summary of the proposed national legislation on injunctions, sponsored by the American Federation of Labor, is included, with a brief supporting it from William Green, President of the Federation, and one in opposition to it, written by Walter Gordon Merritt, Associate Counsel of the League for Industrial Rights.

## CHURCHES STUDY PEACE PROBLEM

NAVAL DISARMAMENT, military training, arbitration and Christian citizenship were among the subjects engaging the attention of the 170 churchmen who attended the Third National Study Conference on the Churches and World Peace that met at Evanston, Illinois, February 25-27. The "Study Conference" is an independent body, not directly related to any other organization.

The delegates, representing 22 communions and 15 allied religious organizations, were quick to register their unanimous desire for a substantial reduction in naval armaments. They adopted the following message:

"The Study Conference on the Churches and World Peace . . . expresses its earnest desire for the success of the London Naval Conference. Maintaining that the Conference should be conducted upon the basis that war has been renounced in the Pact of Paris, we request President Hoover and Secretary Stimson and his associates to press for genuine naval reduction. To this end we urge the greatest reduction possible in all categories, including immediate reduction of battleships and an agreement for their eventual abolition.

"We further earnestly urge that the United States declare its willingness to confer with other powers when any international crisis threatens to disturb the peace."

Following the adoption of this pronouncement, the conference settled down to a two-day study of three questions: "The Christian Ethic in International Life." "The Church, the Pact and Peace Policies," and "The Church, the Pact and the Far East." The question constantly raised by the conference with respect to these topics was: "In the light of the Gospel of Jesus Christ and of the obligations of the United States under the Pact, what recommendations should this Study Conference make to the churches?"

The conference took a stand of unalterable opposition to the continued militarization of the mind of American youth. Regarding the Reserve Officers'

Training Corps, the attention of the churches was called "to the particular dangers of military compulsion, military propaganda and military money inhering in War Department control of this military education in civil universities and schools." The churches throughout the country were urged "to gather fact material in local communities and states and study intensively the psychological effects of military courses, especially their effect on the attitudes of students toward such questions as preparedness, the World Court, one hundred per cent nationalism and freedom of speech and discussion." It was further recommended that "the National Defense Act should be revised and amended so that our Government, which has signed the Pact of Paris, renouncing war as an instrument of national policy, will no longer aid in coercing school boys to prepare for battle." The conference also urged that "the Citizens' Military Training Camps should be reorganized and renamed without the military element but with emphasis upon physical development and non-military ways of national service, such as projects of reclamation and conservation of natural resources, and that the control of these camps and expenditures for the same should be lodged in the Department of the Interior, or some other civilian agency, and not in the Department of War."

Quoting President Hoover to the effect "that current expenditure on strictly military activities of the Army and Navy constitutes the largest military budget of any nation in the world today and that during the current fiscal year the expenditures will reach over \$730,000,000, excluding all civilian services, and that programs now authorized will carry it to still larger figures in future years," the conference held "that the churches should resolutely oppose such increased expenditures and that they should work for drastic reduction of military appropriations." It was further affirmed that "the churches should throw the whole weight of their moral authority into a crusade for



winning men's minds to the conviction that the security, peace and welfare of our country and the world depend in this age of science on effectively demobilizing the armed agencies of death and on efficiently constructing and improving pacific agencies for the settlement of every form of strife."

Unanimous agreement was given to the proposition that the United States enter the World Court upon the basis of the so-called Root Protocol. Taking a step still further in the future, the Study Conference stated its belief that the United States should accept the optional clause for obligatory jurisdiction.

Coming to the question of conscientious objectors and citizenship, the conference voted that "the United States should welcome as citizens all applicants for citizenship otherwise qualified who conscientiously seek to follow the highest ideals, including those who have, in their own hearts, renounced war as an instrument of dealing with others." It was further urged that "the statutes relating to the naturalization of aliens be amended to this end and be brought into harmony with the spirit and intent of the Pact by which the nations have renounced war as an instrument of national policy."

Getting down to the fundamental philosophy of the peace movement among the churches, the Evanston Conference premised its conclusions upon the spiritual basis that "God hath made of one blood all nations to dwell together in unity," and that "all problems arising among them of whatever nature or origin they may be, such matters of racial conflict, immigration policies, tariff barriers, world markets and control of natural resources, can be solved only in accordance with the mind of Christ as disclosed in the Golden Rule and the Sermon on the Mount."

Action was then taken by the conference looking toward the incorporation of peace education materials in the teaching curricula of the Church at large. The findings of the Evanston Conference are addressed to the churches in the form of a "Message," to be acted upon by each of the cooperating communions and religious organizations. It was further recommended "that the various denominations, through their central organizations, be urged to set aside a definite period each year to be devoted to the consideration of those aspects of international affairs which bear upon the problems of world peace."

Right Reverend G. Ashton Oldham was continued as Chairman of the National Committee on the Churches and World Peace, Dr. M. Ashby Jones and Mrs. Thomas Nicholson were named Vice-Chairmen, Dr. John H. Lathrop, of Brooklyn, was elected Chairman of the Executive Committee, and Dr. Sidney L. Gulick, Dr. Benjamin S. Winchester, and Walter W. Van Kirk were elected Secretaries of the Conference.

From the speaker's rostrum at the public meetings of this Study Conference, there came the repeated declaration that war and Christianity cannot be reconciled with one another. Or, as Dr. A. Ray Petty, pastor of the First Baptist Church of Kansas City, put it, "We need today a one hundred per cent Christianity, and as long as war continues Christianity cannot be one hundred per cent." "Christianity stands or falls on the issue of world peace," continued Dr. Petty. "If war comes again, the Church is done. There can be no question about that. War is a social composite of all the sins of which men are capable. Christians generally are frank to admit that thievery, lying, immorality and murder are all un-Christian and should not be indulged in by individuals who claim to be followers of Jesus. War, on the other hand, is the greatest thief, the greatest liar that we know anything about and engages in wholesale immorality and murder. Individual sin has been placed under the ban of the Church and yet this organized sin represented by war is too often condoned by the Church."

Dr. John H. Lathrop, pastor of the Church of the Saviour, Brooklyn, N. Y., in opening one of the round-table discussions, said:

"The ideals of the Pact of Paris coincide with the Christian ideal of peace and goodwill. If the churches function in society as they claim to do, here is a moral obligation laid upon them. They must lead the people in the study of all possible instruments which will enable America to live up to her obligations under the Pact, and where these instruments approve themselves to enlightened intelligence, the churches must provide the motive power that will compel America to employ them. If America should ever become involved in war, contrary to the stipulations of the Peace Pact, when any such instruments might have prevented, such war would be evidence of the failure of the churches and an unanswerable indictment of them. Never before was the world's stage set so perfectly for the churches to test their strength and to do the work which they have claimed as their own."

As chairman of the round-table on "The Christian Ethic in International Life," Dr. Alvin C. Goddard, Secretary of the World Peace Commission of the Methodist Episcopal Church, declared:

"We hold that, in the light of the Gospel of Jesus Christ, and in the light of the obligations assumed by our country under the Peace Pact, our national sovereignty, national honor and national interests should not be defended except by pacific means. National patriotism now expresses itself in resort, not to the war system, but to the use of pacific means in the settlement of international disputes. In the light of the Gospel of Jesus Christ and the Paris Peace Pact, resort to war is the degrading of our national sovereignty, national honor and national patriotism."





YOUNG PEOPLE'S CHRISTIAN CONFERENCE OF JAPANESE AMERICANS IN NORTHERN CALIFORNIA

## *American Christians of Japanese Parentage in California*

THE largest and most influential organization among the 70,000 Americans of Japanese parentage in the United States is the Young People's Christian Conference, which holds its chief convocation in Berkeley, Cal., each autumn. At the last session 456 were present, of whom perhaps one-fourth were of high school age. The others were largely students in the various colleges of Northern California, with a sprinkling of those who have graduated and are already engaged in the work of the world.

The President for the year was Miss Sumile Morishita, a graduate of the University of California and at present a senior in the Pacific School of Religion. The program, all in English, arranged and carried out by the young people themselves, included the names of many of the leaders in religion and education in the San Francisco region. These leaders, busy as they are, are always glad to spare time for this magnificent group of young people, whom, for seriousness, zeal and culture, it would be hard to excel anywhere.

The small Japanese church buildings of Berkeley are totally inadequate for such a convention, but the American churches and the University Y. M. C. A. gladly lend their splendid plants. More than that, many of the delegates are entertained in the homes of American Christians.

### HELP STUDENTS PREPARE FOR MINISTRY

As a bit of practical service this Conference has established a scholarship fund to assist those of their number who are preparing for the ministry. There is still much prejudice against these new Americans in the business world, and they find it almost impossible to get positions, but from their meager resources they are giving some \$300 a year for this fund.

The average number of children per Japanese family in America is slightly less than three, and so the total number of this second generation group will be

approximately 90,000. They are making a brilliant record in the schools and bid fair to make a great contribution to the cultural and spiritual life of these coast states.

### SEVEN DENOMINATIONS COOPERATE

The Christian movement among Japanese in California started in 1877. At first, those reached were very few. Gradually the different denominations have been establishing their respective centers and at present seven denominations have formed churches, which number altogether 60, with a church membership of 5,000. The children in the Sunday schools number approximately 14,000, and the value of the property is estimated at \$2,000,000.

It is doubtful if any foreign group in the United States is accepting more heartily the Christian ideals of life and maintaining so generously its own churches and institutions.

FRANK HERRON SMITH.

## Pacifism in the Modern World

*Edited by Devere Allen*

The most notable advocates of peace and good will speak their minds here.

**At Your Bookstore  
\$2.00**

RICHARD R. SMITH, INC.

NEW YORK



### LETTERHEADS AND ENVELOPES

**Hammermill 20 Lb. Bond—Printed to Order and Postpaid**

Price per .....	100	250	500	1M
Letterheads, any size .....	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes, 3½ x 6½ .....	1.00	1.75	2.50	4.00
Letterheads and Envelopes as above .....	1.50	2.50	4.00	7.00
With larger Envelopes .....	2.25	3.50	5.50	10.00

*Neatly Boxed :: Satisfaction Guaranteed :: Send for Samples*

**The J. R. S. Co., Dept. F., 800 Stewart Ave., Columbus, Ohio**



## MASSACHUSETTS BAY TERCENTENARY

At the February meeting of the Administrative Committee of the Federal Council of Churches, authorization was given for cooperation with the Massachusetts Bay Tercentenary Committee in those phases of its program which have special religious significance for the nation as a whole. This cooperation, as outlined by a special committee under the chairmanship of Alfred W. Anthony, may include the furnishing of speakers and the sending out of informational material concerning the spiritual significance of the events that transpired around Massachusetts Bay in 1630.

A special order of service has been prepared by Rev. H. H. Saunderson for use by churches or other groups, and may be had at \$2.00 a hundred from the Massachusetts Federation of Churches, 4 Park Street, Boston.

A Tercentenary Pageant entitled "Toward Freedom of Soul" has been written by Mrs. Eleanor Wood Whitman, author of "Jeremiah" and other biblical plays. It is available at 50 cents a copy, 25 cents a copy in quantities of ten or more, at the office of the Massachusetts Federation of Churches.

An article in this issue of the BULLETIN by Edward Tallmadge Root, Executive Secretary of the Massachusetts Federation of Churches, interprets the significance of this historic observance.

## *International Aspects of Labor*

On March 6 an informal conference for discussion of the international aspects of labor was held under the joint auspices of the Social Service Commission of the Federal Council of Churches and the American section of the International Industrial Relations Institute. An address was made by Dr. Georges Th  lin of the International Labor Organization, who has been in the United States for the past two months as a guest of the Federal Council. Dr. Th  lin gave some of his impressions of the industrial and religious problems with which he has been brought in contact in this country and as he was able to appreciate them from an international point of view. He came to the conclusion that closer contacts in research, conference and discussion of labor standards are needed for national and international action. The International Labor Office, he said, is already enjoying the collaboration of important agencies in this country.

The meeting was of particular importance because those present represented a wide range of interests and activity in this country, including employers, engineers, labor union leaders, experts in labor legislation, social science professors, industrial counselors, social service, industrial and research workers for the churches and Christian Associations, child labor ex-

perts, and students of international relations. The discussion brought out the attitudes of a variety of organizations in this country toward the international aspects of labor. Suggestions were also made for closer coordination through the International Labor Office at Geneva.

## MANY GROUPS COOPERATE

THE values of conference, common planning and cooperative programs are now coming to be so generally recognized that there is hardly any important group of church workers which does not have some provision for at least an annual interdenominational gathering. In the month of April, no fewer than four national interchurch conferences are to be held. The first is the Conference of Promotional Secretaries of the various denominations, which will be held in the Schaff Building, Philadelphia, Pa., April 10 and 11, under the chairmanship of Rev. Ralph A. Ward, Executive Secretary of Methodist World Service. The second meeting is that of the National Publicity Council, the recently formed organization of the publicity executives of the major denominations, who will be joining with the promotional secretaries in several of their sessions at the Philadelphia gathering. The chairman is Rev. Herbert D. Rugg, of the National Council of Congregational Churches. The third is the meeting of the United Stewardship Council, also to be held in Philadelphia, April 12, bringing together those who are carrying on education in stewardship in the several denominations. Rev. Harry S. Myers, of the Northern Baptist Board of Missionary Cooperation, is the secretary of this group.

A fourth group made up of the editors of church



CUTTING THE BIRTHDAY CAKE AT THE TWENTY-FIRST ANNIVERSARY DINNER OF THE FEDERAL COUNCIL IN NEW YORK ON MARCH 4

Left to right—Bishop Francis J. McConnell, President of the Council; Frank A. Horne, Chairman, Laymen's Committee; Mrs. T. Raymond St. John, Chairman, Woman's Committee; Dr. Harry Emerson Fosdick; Dr. Charles S. Macfarland, General Secretary; Miss Margaret Applegarth; U. S. Attorney Charles H. Tuttle, Vice-Chairman, Administrative Committee; Mrs. Anna F. G. Van Loan, and Dr. Rivington D. Lord, Recording Secretary.



publications will be meeting under the auspices of the Editorial Council of the Religious Press, in Washington, D. C., April 29 and 30, with Rev. Paul S. Leinbach, of the *Reformed Church Messenger*, as chairman.

## *Mexican Children Send Friendship Exhibits*

Forty-nine cases containing the art work of pupils in industrial schools in Mexico, and also of expert workers in lacquer, pottery and similar objects for which Mexico is celebrated, have arrived in this country, according to an announcement made by the Committee on World Friendship Among Children. The sending of these choice exhibits of Mexican art has been shared in by 1,250,000 children of Mexico as their response to the great expression of friendship on the part of the children and young people of the United States in 1928, in sending 30,000 friendship school bags, all carrying goodwill letters, to the Mexican children.

The preparation and sending of the art exhibits has been under the direction of Dr. Moises Saenz, Vice-Minister of Education in Mexico. There are forty-nine separate cases of art materials, one being destined for each state of the Union and one for the District of Columbia.

The plan which was followed in the case of the friendship dolls from Japan, in accordance with which they were sent throughout the country and were made the occasion of more than 1,000 receptions in all parts of the land, is to be followed also in the case of these Mexican art exhibits. The Committee on World Friendship Among Children, 289 Fourth Avenue, New York, is now arranging such an itinerary, and church groups or communities which would be interested in having an exhibit may secure it merely by assuming the expense of shipping it to the next stopping-place. The Committee invites correspondence from community organizations interested in arranging for the exhibits.

When the 30,000 friendship school bags went from the United States to Mexico, they were distributed to the primary schools through the Mexican Department of Education, were received with utmost cordiality and helped to create a friendly spirit toward the United States. It is expected that the wide attention

which the Mexican art exhibits will receive in this country will do much to create a larger appreciation of the Mexican people.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published monthly (except July and August) at New York, N. Y., for April 1, 1930.

STATE OF NEW YORK } ss.:  
COUNTY OF NEW YORK }

Before me, a notary public in and for the State and county aforesaid personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Editor of the FEDERAL COUNCIL BULLETIN and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in Section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, Religious Publicity Service, Federal Council of the Churches of Christ in America, Inc., 105 East 22d Street, New York, N. Y.

Editor, Samuel McCrea Cavert, 105 East 22d Street, New York, N. Y.

Managing Editor, none.

Business Manager, Charles S. Macfarland, 105 East 22d Street, New York, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Federal Council of the Churches of Christ in America, Inc., 105 East 22d Street, New York, N. Y. (Membership approximately 20,000,000). Frank H. Mann, Treasurer, 105 East 22d Street, New York, N. Y.; Bishop Francis J. McConnell, President, 105 East 22d Street, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22d Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 22d Street, New York, N. Y.; Rev. John M. Moore, General Secretary, 105 East 22d Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are: (If there are none so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain, not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

SAMUEL MCCREA CAVERT, Editor.

Sworn to and subscribed before me this 25th day of March, 1930.  
(SEAL) WILLIAM J. STEWART,

Notary Public, New York County, N. Y., N. Y. County Clerk's No. 467, Reg. No. 1540; Bronx Co. Clerk's No. 8, Reg. No. 3107. Westchester Co. certificates filed. (My commission expires March 30, 1931.)

## JESUS OR CHRISTIANITY

By Kirby Page

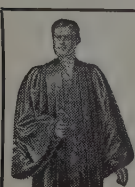
A study in contrasts, with plenty of evidence to show the Church's failure and impotence.

At Your Bookstore

\$2.50

RICHARD R. SMITH, Inc.

NEW YORK



PULPIT  
and CHOIR GOWNS

PULPIT HANGINGS, BOOKMARKS, ETC.  
CUSTOM TAILORING FOR CLERGYMEN

Specialists for half a century.

Cox Sons & Vining, Inc. 131-133 E. 23d St.  
New York





## "To Link the Generations in Church Music"

A utilization of the musical talents of young people so as to retain these as permanent assets to church work is planned in connection with the seventh annual National Music Week, May 4-10. That celebration is to be made a medium for avoiding the present wastage of public school music training, which finds no outlet in adult life. With this in mind, the following rallying call for the observance has been adopted: "Make Music Your Friend from Youth to Age."

The National Music Week Committee recommends that the churches form junior choirs which will train young singers who will eventually take their places in the senior choir. Thus the generations will be brought together spontaneously in church work. Suggestions on junior choirs, hymn memory contests and several other activities are found in the pamphlet, "Young People in Church Music," obtainable from the National Music Week Committee, 45 West 45th Street, New York City. General directions for the participation of the churches in Music Week, with specific suggestions on ten different activities, are given in the pamphlet, "Music Week in the Churches," which is also obtainable upon request.

## High Record for Religious News

An ordinary six-day week run of religious news in the *New York Herald Tribune* was found recently to total twenty-six and a half columns or nearly 30,000 words. This exceeded by sixty-two per cent the religious news in its closest New York rival.

Among the religious features of the *New York Herald Tribune* is the publication of the daily devotions of "The Fellowship of Prayer." These devotions have been very highly commended by A. R. Holcombe, Managing Editor, and this year are appearing on the first page of the second section. Another feature is a weekly news article on the work of some denominational or interdenominational organization by Rev. Herbert D. Rugg, editorial secretary of the National Council of Congregational Churches.

The measurement of space devoted to religion was made by Mr. Rugg, in a survey of religious news in New York papers, in the week of December 9-14, selected as being a typical week.

The copies measured were in most cases the last editions of the morning papers and the home editions of the afternoon papers. The twelve New York newspapers, comprising four standard-sized morning papers, two morning tabloids, five standard-sized afternoon papers and one afternoon tabloid, contained altogether during the six week days a total of ninety-nine and one-half columns of religious news. The amounts ranged from the twenty-six and a half

columns in the *Herald Tribune* to a half-column for the week in a tabloid.

## W. H. HOOVER TRUST FUND ESTABLISHED

A trust agreement by which William H. Hoover, of North Canton, Ohio, has given a capital fund of \$50,000 to the Federal Council of Churches, the income of which is to be used in its work, was executed on February 20, 1930. By the provisions of the trust, Mr. Hoover has conveyed to the George D. Harter Bank of Canton, Ohio, as Trustee, Federal Farm Loan Bonds to the value of \$50,000, bearing four and one-half per cent interest. The principal is to be kept intact and only the income used for a period of twenty years. At any time after the expiration of that time, the Federal Council is empowered, at its option, to make a written demand upon the Trustee for the payment of the principal in five equal annual instalments.

The most gratifying feature of this trust agreement is that it reveals the confidence of a great manufacturer and public-spirited Christian in the aims of the Federal Council. It is hoped that it may be the precursor of other gifts and bequests designed to give strength and security to the Council for the future. It is still more to be hoped that Mr. Hoover will live many years to see the fruitful development of the cooperative movement among the churches, to which he has set his heart and devoted much of his means.

## CORPUS CONFESSIONUM

A collection of the basic materials which underlie the confessions of all churches of the present time in Christendom, now being brought out under the editorship of D. Cajus Fabricius, Professor of Theology, University of Berlin.

The work will be issued in parts of about 80 pages each in octavo form, two parts to appear each quarter. Thus, in each year, more than 600 pages will be issued. About 20 volumes are contemplated, which should require about ten years to complete.

The subscription price for those who take the whole work is 7 marks for each part, embracing 80 pages. The first parts have already appeared. For prospectus and sample pages, address:

**WALTER D. GRUYTER & CO.**

**Berlin W. 10**

**Germany**



# Glimpses of Interdenominational Life

## Church Councils Alert on Unemployment

A crisis like the present unemployment, with regard to which a single church can do little that is effective, brings new responsibilities to the councils of churches. In several cities active steps have been taken. In Chicago, the Church Federation held a conference on unemployment at Hull House on February 14, at which present conditions were given extensive study. The main emphasis was placed upon arousing a public concern which will deal with the issue in more than a casual way. The conference recommended that the ministers of Chicago, at least one church service, discuss the problem of unemployment and suggested the following three immediately practicable ways of lifting the burdens on those who are now suffering.

1. That employers spread work among all their employes on a part-time basis, rather than lay off some.
2. That householders find odd jobs which can be done now.
3. That contributions to the relief agencies be greatly increased.

Other recommendations had to do with a more permanent policy for preventing unemployment.

The Greater New York Federation of Churches has taken somewhat similar steps and has also established an information bureau to which pastors may send word concerning any possible positions for those who are unemployed.

The Brooklyn, N. Y., Federation of Churches has for some time maintained a permanent employment agency, designed especially to assist men and women who are sent to it by pastors of the local churches and are known by them to be worthy.

## Council of Churches and Sunday School Association Merge

The Erie County Sunday School Association has ratified the proposal to merge the Buffalo Council of Churches and the Erie County Council of Religious Education. The Buffalo Council approved the plan some time ago. The combined organization becomes operative on April 1.

The proposal has been under discussion for two or three years under the leadership of Rev. Don D. Tullis, Executive Secretary of the Buffalo Council of Churches, and Rev. Benton S. Swartz, Executive Secretary of the Erie County Council. The culmination of the plan is regarded as a practical demonstration of the fundamental principle of both organizations, Christian unity. For some time the offices of the two organizations have been side by side and this physical proximity has tended to increase efficiency and facilitate an enlarged program. The new organization will have three full-time workers instead of one full-

time and one part-time, as under the previous plan. The new form of organization preserves the relationships with the International Council of Religious Education and the New York State Council of Religious Education.

## A Home-Making Center

The Home-Making Center maintained by the Women's Clubs of New York at Grand Central Palace announces a "Home-Preparedness Course—A Course for Brides and Near-Brides." The course will consist of three series of twelve lectures, one dealing with the economic side of family life, another having to do with household management and a third, concerning the personal relations of family life. The lectures are given Monday, Wednesday and Friday evening, with three lectures each evening, from 7:30 to 9:30. There is no charge.

## Colleges Concerned with Race Relations

Those who have not been keeping in close touch with developments in the South will be surprised to learn that no fewer than sixty colleges are now giving courses on race relations, either by that name or in connection with the work in the social sciences. The Commission on Interracial Cooperation, with headquarters in Atlanta, which is responsible for these figures, is a body of white and Negro leaders who are jointly seeking to secure a better understanding between the races and larger opportunities for the Negro. In addition to the regular curriculum courses, there are also frequent speakers in many institutions on race relations, some of whom have addressed as many as ten thousand students in a single year. Voluntary discussion groups on the subject are also being organized frequently, especially by the student Christian Associations. Annual prizes for the best essay on "Justice in Race Relations," written by a college student, are also offered by the Commission on Interracial Cooperation.

## Federation of Bible Classes Meets

The eighth annual convention of the National Federation of Men's Bible Classes will be held in Washington, D. C., June 7 and 8. The observance of Pentecost on Sunday, June 8, as the 1900th birthday of the Church of Christ, will be the central theme of the meeting this year.

Two delegates from each class are invited to attend the formal business meeting Saturday morning, June 7, and as many Bible Class men as will are invited to attend a discussion of class problems, immediately following the business session, a mass-meeting Saturday evening, and another Sunday afternoon.

## Prize Sermon on "Religion and Eugenics"

A sermon contest open to clergymen of all faiths is announced by the American Eugenics Society. The general topic will be "Religion and Eugenics — Does the Church Have Any Responsibility for Improving the Human Stock?" and the sermon may be preached at any time between now and the end of June. Entries must bear a postmark of not later than midnight, June 30. The first prize will be \$500, there will be a second premium of \$200 and three third prizes of \$100 each.

The sermon must be preached at a regular church or synagogue service. Each competitor will be asked to submit, with his sermon entry, a study of his congregation along eugenic and genetic lines, though this will not be obligatory. The study will be aimed at finding the birth rate in the congregation, the source of church leaders, size of congregation families, etc. Full information and directions on this and other aspects of the contest may be had at the headquarters of the Society at 185 Church Street, New Haven, Conn.

## The Catholic Encyclical on Education

According to a correspondent in Europe, who is closely in touch with the religious situation on the Continent, the Papal Encyclical on "The Christian Education of Youth" marks a further stage in the dispute between the Vatican and the Fascist Government. Although the Encyclical is addressed to Catholics in all countries, it is generally regarded as directed especially to a criticism of the Fascist policy. The Encyclical defends the proposition that the Church, deriving its authority from God, has the first right to educate the young; that the responsibility rests next upon the family, and that the function of the State is simply to supplement the work of the Church and the family. It is reported that the Fascist press has, with one or two exceptions, entirely ignored the statement of the Vatican and that Mussolini has indirectly answered the Encyclical by announcing that the Government has every intention of directing the spiritual education of its young people, since it is only in this way that Fascism can insure its own future.

## Dr. T. Z. Koo Discusses Attitude of Chinese Students

Dr. T. Z. Koo, well-known as head of the Student Department of the Y.M.C.A. in China, who has lately returned to that country from Europe, has been making an informal study of the influences affecting student life. He reports that politics are still the absorbing interest. As to the students' reading, he concludes that there is a great interest in books that



"We heartily endorse and recommend it."

Such glowing praise is typical of the enthusiastic reception of *So Youth May Know* among religious workers, Y.M.C.A.'s, and social and mental hygiene authorities.

It fills a long felt want among parents for scientifically truthful literature to help them teach their children the true meaning and implications of sex.

*So Youth May Know* is a frank, accurate and fearless presentation of sex philosophy, yet so wholesomely written it can safely be given to older boys and girls to study.

## So Youth May Know

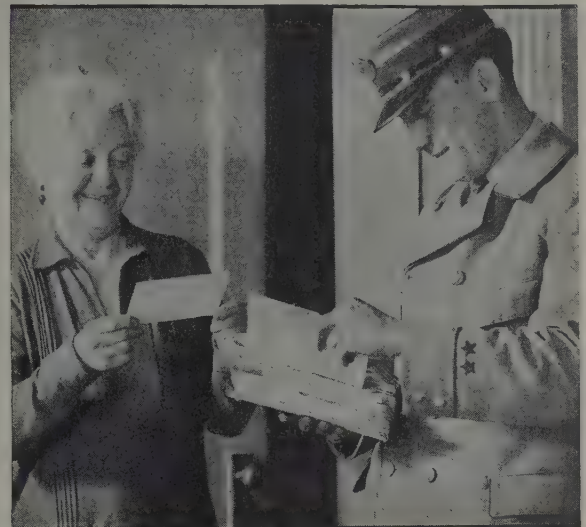
by ROY E. DICKERSON

\$2.00 at your bookseller's, or order direct, sending check or money order. Write Dept. J-3.



**ASSOCIATION PRESS**  
347 MADISON AVE., NEW YORK

**You Receive as High as 9%**  
—a check every 6 months  
Depending on Your Age



**and help to give the Bible to those who need it most**

**A**N absolutely dependable income—that is what you get from Bible Annuity Bonds of the New York Bible Society. Twice a year the postman brings you a check, always for the same amount, *and as high as 9%, depending on your age.* Absolutely safe, no fluctuations. In addition, you contribute to the great Christian work of the Society in distributing Bibles—to the lonely in hotels—to the sick in hospitals—to the forlorn in prisons—in raised type to the blind—in 71 languages to immigrants and sailors.

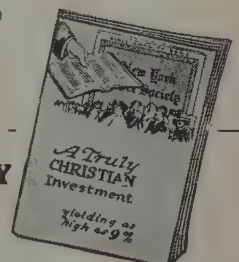
### **Many Satisfied Bond Holders**

Without obligating yourself in the least, you can find out all about this "Truly Christian Investment." The coupon below will bring you an illustrated booklet which gives full details. Also contains unsolicited letters from satisfied bond holders and endorsements from well-known people. Mail the coupon now and you will soon have this interesting booklet to read at your leisure.

**SEND FOR THIS FREE BOOK**

### **NEW YORK BIBLE SOCIETY**

5 East 48th Street, Dept. 58  
New York City



Without obligation to me, kindly send me a copy of your free booklet "A Truly Christian Investment."

Name ..... Age.....

Address .....



have a proletarian bias and that there is a great impatience with anything of the romantic type, for which there was much enthusiasm ten years ago. He is especially impressed by an almost complete lack of Christian literature in the libraries, which he thinks is due, not so much to skepticism as to its value, as to an unwillingness on the part of the Chinese librarians to compromise themselves in the eyes of the public by putting Christian books on their shelves.

#### New Stereopticon Lecture on the Bible

The American Bible Society has prepared a new stereopticon lecture "The Old Book Finding New Friends," which is now available to pastors and religious workers interested in the Bible. This lecture pictures in an interesting way the various steps and processes involved in translating, printing, and distributing the Scriptures. One section is devoted to the special service rendered in providing Scriptures in Braille and other systems suitable for the blind. Persons desiring to use this lecture and willing to pay return transportation charges may secure it free of cost from any of the agency secretaries of the Society or through a request sent to the American Bible Society, Bible House, Astor Place, New York City.

#### Silver Bay Missionary Conference

Some of the best opportunities to secure trained leadership for the missionary enterprise are found in the summer conferences of the Missionary Education Movement of the United States and Canada. One of these conferences is held in the East, one in the South, and two on the Pacific Coast. The dates of the conferences this year are as follows:—

Silver Bay on Lake George, New York—June 27—July 8.  
Blue Ridge, North Carolina—June 28—July 5.  
Asilomar, California—July 8—July 18.  
Seabeck, Washington—July 22—August 1.

At each of these conferences there will be outstanding leaders and courses that will meet the needs of churches today.

At the Silver Bay Conference on Lake George, there will be such courses as "India Looks to Her Future," by Prof. Oscar M. Buck; "India on the March," by Alden H. Clark; "Trailing the Conquistadores," by Dr. Samuel Guy Inman; "West Indian Treasures," by Miss Winifred Hulbert. There will also be a course on "Comparative Religion and Our Attitude Toward Other Faiths," to be taught by Prof. Oscar Buck; a Normal Study Class under the direction of Dr. T. H. P. Sailer; classes on methods and materials of missionary education for each of the age-groups; dramatization and pageantry, stewardship; church

efficiency; Bible study; and other similar courses.

These conferences of the Missionary Education Movement are open to ministers, laymen, directors of religious education, women, young people. Further information can be secured from Rev. Walter, Getty, Missionary Education Movement, 150 Fifth Avenue, New York City.

#### Religious Education Convention in Toronto

The Quadrennial Convention of the International Council of Religious Education will be held in Toronto, Canada, June 23-29. The occasion will mark the 150th anniversary of the founding of the Sunday school by Robert Raikes and will make an evaluation of the present movement especially timely.

In addition to a most impressive series of addresses at afternoon and evening sessions, there will be a series of study groups and conferences every morning, which promises to be one of the most vital parts of the gathering. These sectional conferences center around the following group interests:

1. Work with Children
2. Young People's Work
3. Work with Adults
4. Leadership Training
5. Local School Administration
6. County and District Officers
7. Religion in the Home
8. Week-day and Vacation Church School Workers
9. World Friendship

Full information may be obtained from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill.

#### Interracial Worship

The Church of the Heavenly Rest and Chapel of the Beloved Disciple, one of the leading Episcopal congregations in New York, was the scene of a remarkable interracial gathering on Sunday afternoon, March 9. About 600 Negroes and as many more whites met for a joint service of worship in the form of musical vespers. A Negro choir of sixty-five voices sang selections from the classical composers and also rendered some of the Negro spirituals. The rector of the church, Dr. Henry Darlington, described the gathering as an effort to develop interracial friendship and understanding among Christian people of the two races.



#### Cooperation in Teacher Training

Under the auspices of the county organization for religious education in Hays, Kansas, a highly successful teacher training school has just been completed. The cost of the school was borne jointly by the church schools of the city and by the local churches (Baptist, Christian, Episcopal, Methodist, Lutheran and Presbyterian). In several other respects the City of Hays has been a leader among the towns of Western Kansas in federated service. The six Protestant churches unite in the Universal Week of Prayer, in open-air united services in the summer, in joint meetings in the interest of world peace and in various other activities. The Venerable C. E. Colés, Archdeacon of Western Kansas, reports that one of the most harmonizing influences has been the Conestoga Club, which includes in its membership the ministers and their wives.

#### Unique Student Conference in Czechoslovakia

Donald A. Lowrie, the head of the Y.M.C.A. work in Czechoslovakia, reports a most interesting development in the student work in that country. At the last student conference ten different nationalities were represented and no fewer than twelve different confessions, including eight varieties of Protestants, plus Catholics, Orthodox and also members of the new Czechoslovak Church. Included among the speakers was the leading Catholic journalist in Czechoslovakia. In his address, he paid a warm tribute to the importance of the work of the Association in Czechoslovakia and expressed the judgment that, whenever Catholic cooperation in such a spiritual movement is invited, it should be given.

#### Friendly Words

To the Editor of the Bulletin:

I received my first copy of the *Federal Council Bulletin* today, and found it very interesting and valuable, filling a place that not even our fine church papers can occupy. The *Advocates* plus the *Bulletin* seem to make a fine team.

Elmwood, Wis.

Samuel G. Beers

To the Editor of the Bulletin:

I cannot refrain from sending you a brief note congratulating you on your March issue of the *Federal Council Bulletin*.

I read the *Bulletin* regularly and am gratified to note the superior type of articles which you carry. An article like Mr. C. F. Andrews' will be a great eye-opener to many readers.

Your editorial, "All Eyes on London," is extremely timely. The column, "Personal Religion," by William H. Boddy, is an extraordinarily fine thing.

Carroll H. Sudler  
Ketterlinus Lithographic Mfg. Co.  
Chicago, Illinois



## New Books of Distinction



### THE SOCIAL AIMS OF JESUS

by Charles Henry Dickenson

The author of "The Religion of the Social Passion" presents a balanced study.....\$2.50

### The MESSAGE of the AMERICAN PULPIT

by Lewis H. Chrisman, Litt.D.

"A stimulating and informing book," says the *Christian Century* .....\$2.00

### AGGREY of AFRICA

by Edwin W. Smith

The story of Aggrey, "Apostle of Laughter" is more thrilling than that of Booker T. Washington....\$2.50

### LOVE IN THE NEW TESTAMENT

by James Moffatt, Litt.D.

A scholarly and authoritative study of the central theme of the New Testament.....\$3.00

### WHAT IF HE CAME?

by Garfield Hodder Williams

A beautiful and imaginative picture of the advent of Jesus in our day.....\$2.00

### CHRISTIANIZING A NATION

by Charles E. Jefferson, Litt.D.

With the daring and grandeur of an Old Testament prophet, the author pleads for national righteousness. \$2.00

### PACIFISM IN THE MODERN WORLD

edited by Devere Allen

George A. Coe, Rufus M. Jones, and 18 others present pacifism as a practical method of social progress....\$2.00

### THE CHURCH AND ADULT EDUCATION

by Benjamin S. Winchester

A pioneering handbook in the field of the religious education of adults.....\$1.50

### PSYCHOLOGY AND RELIGIOUS EXPERIENCE

by W. Fearon Halliday

A handbook on the use, and a warning against the misuse, of modern psychology.....\$3.00

### SIGNS OF THESE TIMES

by Willard L. Sperry

A commonsense approach to religious reality by the author of "The Reality of Worship".....\$2.00

### JESUS AND THE LAW OF MOSES

by Harvie Branscomb, Ph.D.

What Jesus taught and how it differed from the Jewish teaching of his day.....\$2.50

### G. A. STUDDERT KENNEDY

by His Friends

The late Woodbine Willie as seen by Dick Sheppard and others who loved him.....\$2.00

### THE NEW TESTAMENT IN THE LIGHT OF MODERN RESEARCH

by Adolf Deissman, D. Theol.

A summary of the life work of the author of "Light From the Ancient East".....\$2.00

### THE LITTLE BOY OF NAZARETH

by Edna M. Bonser

The finest available book for relating the life of Jesus to the life of the child.....\$2.50

### PORTRAITS OF THE PROPHETS

by J. W. G. Ward, D.D.

Character studies in the men who blazed the trail of national righteousness.....\$2.50

### THE MEANING OF MYSTICISM

by Woodbrodge Riley, Ph.D.

An engaging study in the mystics of the church, their beliefs and dreams.....\$1.00

By James Moffatt, Litt.D.

THE NEW TESTAMENT: A NEW TRANSLATION \$.60, \$1.00, \$1.50, \$2.50, \$4.00  
THE HOLY BIBLE: A NEW TRANSLATION \$3.50, \$5.00, \$10.00

At Your Bookstore

Richard R. Smith, Inc., Publishers, 12 East 41st St., New York





## AMONG THE BEST NEW BOOKS

### *New Books for Lent and Pentecost*

THE HOLY SPIRIT. By Raymond Calkins. Abingdon Press. \$1.50.

THIS RECONSIDERATION of the meaning of the Holy Spirit (which the author regards as one of the most neglected aspects of Christian theology) has special timeliness in connection with the approaching observance of Pentecost. To interpret the significance of the doctrine for Christian thought, for personal living and for the corporate life of the Church is the aim of the study. It successfully combines spiritual fervor with careful thinking and thereby escapes the extremes both of over-emotionalism and of cold intellectualism. The emphasis is all on the possibility and the reality of a first-hand experience of God and the life-giving results that flow therefrom for both the individual and society.

PERPETUATING PENTECOST. By John M. Versteeg. Willett, Clark & Colby. \$2.00.

ONE of the chief virtues of this study of Pentecost is that it is not satisfied with the traditional generalizations about the first Pentecost and exhortations as to what should be done to secure a renewal of that early experience. Dr. Versteeg, indeed, is not lacking in the qualities of pentecostal zeal; his impassioned style is a fit vehicle for his glowing spirit. But with his enthusiasm he combines the needed element of disciplined study and scholarship concerning the events as recorded in the early chapters of Acts, and seeks a careful appraisal of the nature of the experience of the early Christians.

Against this background the author considers what is the abiding meaning of Pentecost for the Christian and the Church and in this light discusses discerningly present-day problems and tasks—such as preaching, world evangelism, the use of property and religious education.

THEISM AND THE MODERN MOOD. By Walter M. Horton. Harper and Bros. \$2.00.

THE CURRENT "humanism"—its meaning, its elements of value, its inadequacies—is the subject of this brilliant treatise by the young professor of theology at Oberlin.

Humanism is shown to be an attempt to maintain and foster human values through man's own powers, without reference to the existence of God or faith in their having any cosmic significance. After tracing the historical background of the present humanistic movement and showing that it is rooted in a falsely bifurcated view of nature which artificially separates the realm of values from the realm of fact, Professor Hor-

ton raises the question as to the direction in which humanism, as it develops, is to move. Will it adopt a rigidly consistent "naturalism"? If so, that will destroy its faith even in man and his ideals (since man is a part of nature). Or will the movement come to a conviction that the values which it now exalts have an objective validity in the structure of reality? If so, that will lead in the general direction of the theistic position.

Best of all is the author's own constructive procedure in building up, on a strictly scientific and empirical basis such as the humanists themselves can accept, his own ground for belief in God. Starting with simply the recognized facts of human experience, he later goes on to take account of the other phases of experience, the "deeply felt intuitions" of a Reality so complex and vast that it cannot be described in precise scientific fashion, yet is an essential factor of human experience.

PENTECOST DAY BY DAY. By Bruce S. Wright. Abingdon Press. \$.75.

FOR devotional use during Pentecost this booklet is the most valuable of anything that has been issued in connection with the nineteen-hundredth observance of the day. The author, a successful pastor in Buffalo, selects for each of the fifty days a passage of Scripture, makes illuminating comments thereon for the reader's personal inspiration and adds a brief prayer. Running through all the meditations is a conception of Pentecost not merely as an historic event, but also as a goal of spiritual achievement.

MIRACLE IN HISTORY AND IN MODERN THOUGHT. By C. J. Wright. Henry Holt & Co. \$6.00.

A YOUNG English scholar here defends the truth inherent in the concept of the "supernatural" as against a materialistic view of life and the universe. He frankly recognizes that the view of miracle usually propounded in the apologetic of the past is entirely unacceptable in the light of our modern knowledge, but he is unwilling to lose the essential faith for which the idea of miracle has stood, viz., that we live in a universe that is fundamentally spiritual and not merely a mechanical process.

Dr. Wright treats the problem of miracle in three ways, historically, theologically and philosophically, and by a synthesis of the three approaches builds up a constructive position which he believes to be valid for a scientifically minded man. The bearing of modern science, both physical and psychological, upon the subject is one of the main centers of interest. Another is the historicity of the miracles recorded in the Gospels and their relation to the Person of Christ.

LOVE IN THE NEW TESTAMENT. By James Moffatt. Richard R. Smith, Inc. \$3.00.

THE statement that "Christianity is the religion of love" is here made the subject of a precise analysis by a master-scholar of the Bible. He examines the terminology and the data of the New Testament in great detail, often going into minute scrutiny of a Greek phrase or the context of a passage in order to secure an answer to the question as to exactly what love means in the New Testament. The author finds the word to be associated with no mere sentimental affection but always with moral endeavor. Yet it is far from being simply "a noble moralism"—like that of Socrates, for example. Christianity meant a new, unprecedented depth and range of love because of the revelation of Divine Love in history in Jesus Christ. Love, in the New Testament, is held to be rooted in a religious experience, without which the ethical emphasis would lose its power.

CALVARY TODAY. By Charles Fiske. Morehouse Publishing Co. \$1.00.

IN PREPARATION for the services of Holy Week many a minister will find these meditations, based on the "Seven Words from the Cross," full of stimulus. Many a layman will value them for their personal inspiration. They were originally delivered by Bishop Fiske as Good Friday addresses at Trinity Church, New York. Each of the seven suggests, in direct and simple and glowing language, some of the meanings of the Cross for the practical daily living of men today.

BE OF GOOD CHEER. By W. P. G. McCormick. Longmans, Green & Co. \$1.00.

THIS little book, by the successor to "Dick" Sheppard at St. Martin-in-the-Fields, was prepared especially for use in Lent as an aid to the personal religious life. Through twelve brief chapters runs the note of joy as a central quality of true Christian experience. The author feels this note to be in need of strong emphasis today, for he finds the man-in-the-street unconvinced that religion does actually mean the development of a joyous spirit in the individual. The material is presented in a chatty and informal way.

THE GOSPEL AND ITS TRIBUTARIES. By Ernest Findlay Scott. Charles Scribner's Sons. \$2.75.

CONTRARY to the opinion of certain recent writers, Professor Scott holds that the effect of the outside environment on the Gospel of Jesus was not a nondescript composite religion, but an enriched and in some ways more adequate expression of the mind of



*A Religious Book Club Selection***THEISM & THE MODERN MOOD**

By WALTER MARSHALL HORTON

Originally delivered as lectures at the Union Theological Seminary, this book analyzes the causes—some of them rooting in the post-war mood of disillusionment, others of longer standing—which have led to the present decline of belief in God. His thesis is a direct challenge to Humanism. "This book is a stimulating defense of theos against chaos."—*Harry Emerson Fosdick* \$2.00

**ROGUES OF THE BIBLE      WHAT IS HELL?**

By JAMES BLACK

A defense of biblical characters who have been condemned through the centuries, such as Cain, Esau, Jezebel, Saul, Pilate, and Ananias. "Dr. Black writes engagingly and interestingly. His original viewpoint and new treatment give fresh interest to these characters."—*New York Times* \$2.50

Warwick Deeping, Dean Inge, Professor Moffatt, Sir Oliver Lodge, Irwin Edman and seven other distinguished contributors give their opinions regarding the real hell. All shades of belief are presented. "Ingenuity, imagination, true insight and vision in this volume."—*John Haynes Holmes* \$2.00

**THE VIRGIN BIRTH OF CHRIST**

By J. GRESHAM MACHEN

According to a universal belief of the historic Christian Church, Jesus of Nazareth was born without human father, being conceived by the Holy Ghost and born of the Virgin Mary. This belief, Dr. Machen investigates and upholds in a book of classic significance. Dr. A. T. Robertson says, "It is hard to see how a minister can spend five dollars to better advantage than to buy and master this book." Royal octavo, 415 pages, nearly 200,000 words, completely indexed. \$5.00

*Recommended for***LENTEN READING***By The American Library Association*

- RELIGION AND THE MODERN MIND  
*Edited by C. C. Cooper* \$2.00  
 THE DILEMMA OF PROTESTANTISM  
*By W. E. Hammond* \$2.00  
 THE QUEST OF THE AGES  
*By A. Eustace Haydon* \$2.50  
 THE CATHOLIC-PROTESTANT MIND  
*By C. H. Mochlman* \$2.50  
 THE PRESENT CRISIS IN RELIGION  
*By W. E. Orchard* \$2.50

*The Story of***DAVID LIVINGSTONE***By W. P. Livingstone*

A popularly written, illustrated life of Livingstone, prepared after the author had traveled through Africa and met many old chiefs who had seen and talked with Livingstone. The author is editor-in-chief of the publications of the United Church in Scotland and author of *Mary Slessor*, now in its thirty-fourth edition. The missionary biography of the year. \$1.50

**Publishers :: HARPER & BROS. :: New York**



Jesus. In the germinal elements derived from Jesus' own personality Professor Scott finds something so creative that although Christianity borrowed incessantly from diverse sources, it placed its own distinctive impress on all that it borrowed. Ideas which had been ineffectual until laid hold of by the new Gospel were then filled with the breath of life.

Professor Scott's study is a most convincing reply to those who think that Christianity meant nothing distinctively new and original. Against both those who see in it only a modified form of Judaism and also those who regard it as merely an adaptation of certain Eastern cults, Professor Scott contends that, although Christianity was certainly the result of a process of historical development, it was nevertheless a new creation with a character all its own.

THE STORY OF THE CHURCH. By John Clover Monsma. Rae Henkle. \$3.00.

THE nineteenth-hundredth year after the rise of the Christian Church affords an unusual appropriateness for this retelling of its history in an extremely simple and popular form. The book makes no pretense of special scholarship, being written for the young people or adults who would not read a painstaking and carefully documented volume. The free play of the author's imagination on the events recorded gives it a quality of vividness and human interest often lacking in church history.

### *The Religion and Morals of Children*

CHILDREN AND MOVIES. By Alice Miller Mitchell. University of Chicago Press. 1929. \$2.00.

MRS. MITCHELL is concerned over the question, "What are the movies doing to children?" and has sought to discover from the reactions of children themselves what is happening. The material for her research was furnished by 10,052 Chicago children, representing three groups; average public school children, juvenile delinquents, a specific group of children drawn from Boy Scouts and Girl Scouts.

It appears that "the majority of children come in contact with the movies once or twice a week." "Delinquent children attend the movies more frequently than do other children," "Scouts go less frequently, but they go regularly owing to the fact that their lives are more nearly filled with directed interests." The proportion of children attending movies, their feeling and behavior during the movie hour, their companionships, ways of securing the price of admission, their favorite plays, their reaction to thrills, and the effect of movies upon delinquents, are all discussed in the light of carefully observed facts. This study forms an excellent starting-point for

those friends of the movies who are concerned that their influence over childhood and youth shall be as wholesome as possible.

THE LITTLE BOY OF NAZARETH. By Edna L. Bonser. Richard R. Smith. 1930. \$2.50.

MRS. BONSER has produced a unique study of the childhood experiences which may be supposed to have clustered around the boyhood of Jesus. All that is recorded of the childhood of Jesus is comprised within a few brief verses, while on the other hand, the words and deeds of Jesus during his adult ministry reach back into the scenes of childhood. It was inevitable that some modern teacher should seek to reconstruct the boyhood life of Jesus for boys and girls of today. Mrs. Bonser has performed this service and these stories of spring-time feasts, caravans, evil spirits, harvest festivals and rainy days "relate vitally and interestingly the whole life of the boy Jesus to the whole life of the child and in terms and incidents which the child of today can share and understand."

EXPLORING RELIGION WITH EIGHT-YEAR OLDS. By Helen Firman Sweet and Sophia Lyon Fahs. Henry Holt & Co. 1930. \$2.50.

A GREAT TEACHER once said "Except ye turn and become as little children, ye cannot enter into the Kingdom of God." This book is a description of this attitude on the part of the teacher. Here are no formal lessons, but a group of eight-year-old boys and girls meeting for thirty-two Sunday mornings during the school year and talking over those matters which are of spontaneous interest to them. The teacher stands in the background, makes an occasional suggestion and offers a bit of pertinent information. One is struck by the frequency with which the children's conversations turn toward God and the great mystery of the meaning of life. The naturalness of the whole relationship and the spontaneity of the conversation may be constantly seen.

This volume should be of immense suggestiveness to those who have the responsibility of teaching eight-year olds and who are looking for fresh and effective methods in place of the more formal relationship of teacher and pupil.

A BOY'S BOOK OF PRAYERS. By Robert Merrill Bartlett. Pilgrim Press. \$5.00.

THIS little book is a companion volume to a similar book for girls by Margaret Slattery, published a few years ago. A brief quotation will serve better than a paragraph of description to show the author's understanding and sympathy with boyhood and his mastery of a boy's vocabulary:

For Overcoming Temper

"O God, my Father, how can I atone for what I have done? Why did I lose control of myself and say

those hasty and spiteful words? Forgive my angry outburst. I did not mean what I said. I am always sorry afterward.

"Help me not to lose my temper again, but to think before I flare up and say what hurts others and brings shame to myself. When I cannot have my own way at home or on the athletic field, or when my friends hurt my feelings, help me to choke back the mean words that come to my lips. O Father, I believe that thou hast power to help me out of my weakness. Give me the assurance that by thinking often of thee I can become master of my temper. Amen."

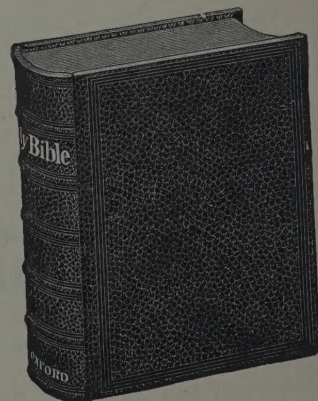
BENJAMIN S. WINCHESTER.

### How Came Our Constitution

By MARY CLARK BARNES.  
Fleming H. Revell Co. \$1.00.

THE AUTHOR believes that young people today would do well to know something of the process of development out of which came the Constitution of the United States and its Amendments. In this little volume the story is briefly and interestingly told. The book may well find a place in high schools and in church schools where the duties of citizenship are being stressed.

## OXFORD PULPIT BIBLES



**N**OTHING is more appropriate as a memorial of a loved one, or appreciated so much by the church and pastor, as a beautiful OXFORD PULPIT BIBLE.

Handsomely bound, printed on paper that is strong and easy to turn, in clear, readable type. Oxford editions are preferred by all who are looking for lasting value. Remarkably moderate in price, too.

Appropriate lettering in gold at a small additional charge.

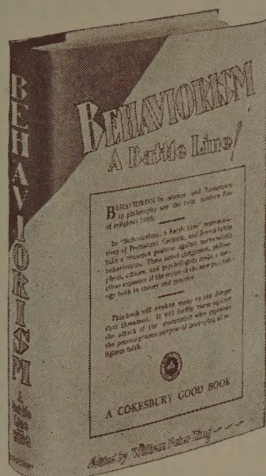
Send for our new  
descriptive circular

At all booksellers or from the publishers  
**OXFORD UNIVERSITY PRESS**  
114 Fifth Avenue, New York



## ANNOUNCING . . .

BEHAVIORISM  
A Battle Line!  
\$2.25



In this book the contributors take a common position against materialist behaviorism. These noted psychologists, and eminent religious scholars make a merciless exposure of the errors of the new psychology both in theory and practice.

This book will awaken many to the danger that threatens. It will fortify all readers against the attack of the materialist who expresses the presumptuous purpose of destroying all religious faith.

**The Psychology They Teach in New York.** Dr. William McDougall, Duke University.

**Behaviorism and the Doctrine of Freedom.** Bishop F. J. McConnell, Federal Council.

**Behaviorism and Experience.** Professor E. S. Brightman, Boston University.

**The Underlying Philosophy of Behaviorism.** Dr. Harris Franklin Rall, Garrett Biblical Institute.

**Methodology and Psychology.** Dr. Herbert Sanborn, Vanderbilt University.

**The Uses and Limitations of Behaviorism in Social Sciences.** Professor Charles A. Ellwood, University of Missouri.

**Behaviorism—A Technique of Control, Not a Measure of Values.** Dr. W. E. Garrison, University of Chicago.

**Behaviorism and Personality.** Dr. J. W. Langdale, Book Editor, Abingdon Press.

**Have Souls Gone Out of Fashion?** Dr. Rufus M. Jones, Haverford College.

**Behaviorism and Character.** Professor James Seehorn Seneker, S. Methodist U.

**Behaviorism's Silence as to Human Values.** Dr. Ross L. Finney, Univ. of Minn.

**Introduction.** Dr. Josiah Morse, University of South Carolina.

**Behaviorism and the Arts.** Dr. Lynn Harold Hough, Montreal, Quebec.

**Method in Psychology and Behaviorism.** Dr. A. W. Centner, Pontifical College Josephinum.

**Religion and Behaviorism.** Rabbi Julius Mark, Vine Street Temple, Nashville.

**Can a Behaviorist Be Good.** Dr. J. H. Coffin, Whittier College.

**Behaviorism and Behavior.** Dr. C. C. Josey, University of South Dakota.

**Behaviorism: A Battle Line.** Dr. William P. King, Book Editor, Nashville.

## THE PEW PREACHES

A "Lay" Cross-section of the Church and Religion: \$2.50

In this book some of the best-known laymen of the Protestant Church lay bare their personal convictions, and discuss religion and the Church in terms that will enlighten pulpit preachers, and challenge laymen the country over. Among the men who wrote this book are:

Owen D. Young	James Schermerhorn
Roger Babson	Edwin Markham
Henry Ford	Curtis D. Wilbur
R. A. Long	Tom Masson
R. A. Doan	Charles M. Wood
Edgar T. Welch	William Allen White
James Cash Penney	

## Why not these Cokesbury Good Books NOW?

### The NEW PREACHING

By Joseph Fort Newton

\$2.

Here is a great book that concerns itself with vital preaching to 20th Century congregations. There are pertinent analyses of the preacher, the sermon, the congregation. Epochal hours in the lives of great preachers are set forth, together with many choice quotations that interpret the preacher's tasks in the light of today's needs.

"The man who stands in a pulpit Sunday after Sunday will here gain both inspiration and practical suggestiveness to make his work more vital . . . in this interpretation of the glory of preaching, Dr. Newton, a pulpit master, discloses the secret of his own power. His glowing language is a fit vehicle for the exalted conception of his office."

—Religious Book Club Bulletin.

### The DAY BEFORE YESTERDAY

By James Moffatt

\$2.

In five fascinating chapters this eminent professor of Church history reviews 19th Century thought as it centered about religious life and faith and found expression in the literature of that generation, and describes the endeavor of thoughtful men to think through the problems of faith and religion in the light of new movements in science and philosophy.

"The best known student and translator of the Bible in our generation reveals a new aspect of his versatile scholarship—dealing with the last forty years of the nineteenth century in the light of which we see today's problems in better perspective, as reflected in the literature of the period. Both a literary delight and an illuminating commentary on religious trends."—Religious Book Club Bulletin.

### MEN Who Made the CHURCHES

By Paul Hutchinson

\$1.50

Luther Cromwell Bunyan  
Fox Knox Wesley  
Wycliff Campbell

Dr. Hutchinson succinctly sets forth the distinctive contributions of these men to the religious life of the world.

### PREACHING out of the OVERFLOW

By William L. Stidger

\$2.25

"'Preaching Out of the Overflow' is vital, practical and wonderfully suggestive. Any preacher will find in this book a stimulus that will be sure to tell strongly and in the right direction."—Dr. Glenn Gaines Atkins.

"This book is written in terms of today. The old terminology of books on homiletics is missing. The writer finds his very words and phrases current on the lips of the men and women of this year of grace. Illustrations are gathered from the life of this new era."

—Presbyterian Advance.

### SERMONS of POWER PENTECOST SERIES

By Rice, Mouzon, Vance, Barton, and others

Penetrating studies in the abiding values of Pentecost by nine representative preachers \$1.50

**WILLIAM E. BARTON:**  
"The Birthday of the Church."

**THOMAS F. GAILOR:**  
"The Work of the Holy Spirit."

**M. ASHBY JONES:**  
"The Text of Translation."

**SAMUEL P. SPRENG:**  
"Calvary and Pentecost."

**EDWIN DuBOISE MOUZON:**  
"The Meaning of Pentecost."

**MERTON S. RICE:**  
"The Earnest of Our Inheritance."

**WILLIAM E. SNYDER:**  
"When the Spirit is Come."

**ROSS STOVER:**  
"The Power of the Christian Life."

**JAMES I. VANCE:**  
"The Fire from Heaven."

Cokesbury Press --- Nashville  
At Your Bookseller!



# Books the Well Informed Are Reading

## The Supreme Book of Mankind:

*the Origin and Influence of the English Bible*

by JAMES G. K. McCLURE

Dr. McClure has marshaled from many sources an array of startling facts on the gradual creation of the English Bible, from the time Augustine converted England from Paganism by means of the nine books he brought from Rome, through the time of Caedmon, Bede and Wycliffe, onward. An entrancing and authoritative story. \$1.75

## The Autobiography of God:

*an Interpretation*

by ERNEST R. TRATTNER, author of "Unravelling the Book of Books"

The author employs the bold device of representing God as speaking for Himself, making available, as it were, His own biography. Illustrated. \$2.50

## His Glorious Body

by ROBERT NORWOOD

The rector of St. Bartholomew's in New York City states the case for immortality, in terms intelligible to the men and women of our day. \$2.00

## The Gospel and Its Tributaries

by ERNEST F. SCOTT

How Christianity drew into itself many tributary beliefs and customs and transformed them into a more adequate expression of the message of Jesus. \$2.75

## The Resurrection of Man and Other Sermons

by the VEN. R. H. CHARLES

Twenty-two unusual and informative sermons preached in Westminster Abbey by its archdeacon. \$2.50

## The Lost Book of the Nativity of John

by HUGH J. SCHONFIELD

A study in Messianic folklore and Christian origins, with a new solution of the Virgin Birth problem. \$1.75

## The Theology of Crisis

by H. EMIL BRUNNER

The foremost account of the school on which, authorities declare, "the future of Protestantism rests." \$1.75

## The Bible in Literature and Art

by LOUISE HASKELL DALY

A selection of stories from the Bible that have inspired the great masters of literature and art. \$2.00

## Mrs. Eddy: the Biography of a Virginal Mind

by EDWIN FRANDEN DAKIN

This new, popular-priced edition of the biography Christian Scientists tried to suppress, has all the material of the five-dollar edition and two appendices of hitherto unpublished data. It also contains the pamphlet, *The Blight That Failed*, describing the attempted censorship. \$2.00

## Science and the New Civilization

by ROBERT A. MILLIKAN

The distinguished physicist shows how science has changed our society and our opinions, and predicts some of the changes science will effect in the near future. The way it is written, declares the *New York Times*, "is beautifully simple." \$2.00

## Romance of the Machine

by MICHAEL PUPIN

The complete reply to the Spenglers and Keyserlings who asperse our mechanical cunning. "This little book," correctly advises Walter Yust in the *Philadelphia Public Ledger*, "can save the deep-thinking world a lot of unnecessary worry." \$1.00

## Ur of the Chaldees

by LEONARD WOOLLEY

A popular account of the romantic and historically important discoveries on the site of the City of Abraham by the head of the expedition which uncovered material evidence indicating there *was* a Flood, as well as the treasures and trappings used when the sister of Belshazzar was High Priestess of the Moon God. Illustrated. \$2.50

CHARLES SCRIBNER'S SONS, 597 FIFTH AVENUE, NEW YORK CITY